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THE ŠAMAŠ RELIGIOUS TEXTS

CLASSIFIED IN THE BRITISH MUSEUM CATALOGUE
AS HYMNS, PRAYERS, AND INCANTATIONS

WITH TWENTY PLATES OF TEXTS HITHERTO UNPUBLISHED, AND A TRANSLITERATION AND TRANSLATION OF K. 3182

COLLATED AND COPIED BY
CLIFTON DAGGETT GRAY

PART OF A DISSERTATION SUBMITTED TO THE FACULTY OF THE GRADUATE DIVINITY SCHOOL, IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF OLD TESTAMENT LITERATURE AND INTERPRETATION)

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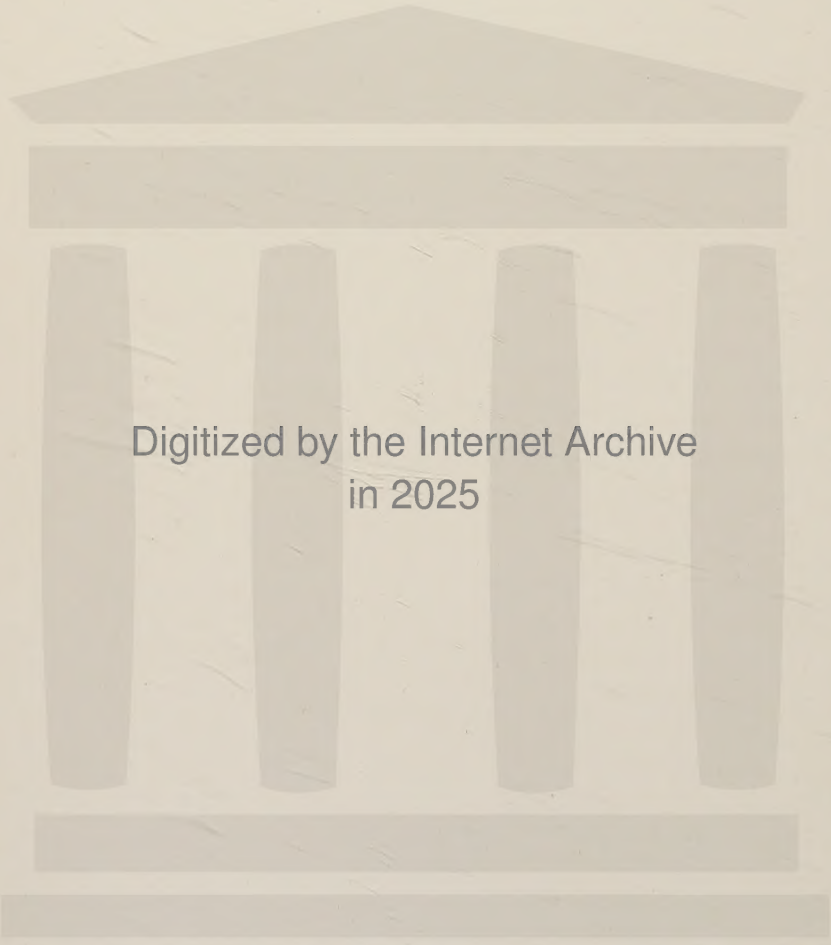
DEDICATED

AS A TOKEN OF RESPECT AND INDEBTEDNESS

TO MY TEACHER

ROBERT FRANCIS HARPER



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INTRODUCTION.

Until within a comparatively short time the publication of Assyrian Religious Texts has been of a desultory character, few attempts having been made systematically to bring out complete series of texts. Among continental scholars three marked exceptions may be mentioned. To Tallqvist for his publication of *Die assyrische Beschwörungsserie Maqlû*, and to Zimmern for his publication of *Beiträge zur Kenntnis der babylonischen Religion*, as well as to Knudtzon for his *Assyrische Gebete an den Sonnengott*, students of Assyrian and Babylonian religion are deeply indebted. Among English Assyriologists a similar debt is due to King for his careful editing of *The Prayers of the Lifting of the Hand*, and to Thompson for *The Reports of the Magicians and Astrologers of Nineveh and Babylon*. Such work as these men have done has been greatly facilitated by the appearance, two years ago, of the fifth volume of the *Catalogue*, but there remains a vast amount of material yet to be brought to light. In his preface to *Babylonian Religion and Mythology*, King well says: "Although so much has been done in recent years to explain their religious literature, no finality in the matter must be expected for some time to come, certainly not as long as any important religious text remains unpublished." For this reason, then, these religious texts relating to the worship of Šamaš have been published, in the hope that they may form a small contribution to the history of Babylonian religion, the writing of which, as Zimmern has remarked in the *Vorwort* of his *Beiträge zur Kenntnis der babylonischen Religion*, is "today as yet a thing impossible."

The texts which are given in the following pages comprise all of the hitherto unpublished Šamaš Religious Texts, which are classified in the fifth volume of the *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection of the British Museum* as "Incantations and prayers and hymns to the Sun-god" (p. 2053),

as "Hymns to Šamaš" (p. 2044), and as "Prayers to Šamaš" (p. 2153). For two reasons it was not thought best to include those texts which have already been published. In the first place, with two or three exceptions they are all given in the second edition of Vol. IV of the *Cuneiform Inscriptions of Western Asia*, which means that very few corrections to these plates could be found. Secondly, the present piece of work is only preliminary to a more extended discussion of the Šamaš Religious Literature, which will include a transliteration and translation of all the Šamaš texts, together with exegetical notes and glossary, and an introduction. In the case of one text already published, K. 3182, so many fragments have been added to it as to make it almost a new text. For this reason, and also the fact that it is one copy of a very important hymn, it has been included. In the case of K. 4872, the numerous duplicates of this valuable incantation text have been published, thus making possible the restoration of a large portion of the tablet, although the incantation to Šamaš occupies only the first column and half of the second.

The greater number of the tablets are in the Assyrian character, and are quite easily read where not mutilated. In one or two tablets, as for example in K. 3286, some of the characters approach the Babylonian. Seven tablets, K. 2132, K. 2296, K. 2883, K. 4795, K. 5982, K. 10527, and Bu. 91–5–9, 132, are written in the Babylonian.

As for the language, it is for the most part Assyrian. The following texts are bi-lingual: K. 2605, K. 4872 and duplicates, K. 5982 and duplicate, K. 11789 duplicate of K. 4803, S. 690, Rm. 129 duplicate of K. 3343, Bu. 91–5–9, 180 duplicate of K. 256. Two of the texts, K. 3462 and K. 4795, are Sumerian.

With regard to the classification given in the *Catalogue*, it must frequently be considered as merely tentative. For instance, K. 11768 is classified as a hymn, and K. 9830 as an incantation and prayer, but they have both been joined. In many cases, owing to the smallness of the fragment or to the indefiniteness of the contents, it was impossible to give it a more definite classification than that of a "religious text." Again, in the case of many tablets, the classification into incantations, prayers, and hymns is a purely arbitrary one, the dividing line between such religious texts being very vague. A single text will often partake of the character of both a hymn or prayer and an incantation, or

even of all three of these. There is only one pure hymn among the Šamaš Religious Texts.

Three tablets, K. 5900, K. 12000, and Rm. 601, are quite different in the phraseology of the first line from any other Šamaš religious text. They all begin: ^{ilu} Šamaš bêl di-nim. Comparing this with the first line of the prayers to Rammân (Adad) and Šamaš, it is probable that these tablets should be classified under the latter head. In the first line of Rm. 601 enough of the name of the god Rammân (Adad) appears to make this quite certain as far as this tablet is concerned. In a few tablets, K. 3204, K. 3214, K. 3928, K. 3286, and K. 3394, so much of ritual appears that it would seem better to put them under some other classification, such as "Prayers and Directions for Ceremonies."

The following joins were made: (1) K. 4654+Rm. 2, 213; (2) K. 4922+K. 11953; (3) K. 9830+K. 11768; (4) S. 690 +S. 2070. From a careful comparison of the following duplicates of K. 4872 it is probable that they are fragments of the same tablet, K. 4922+K. 11953 and K. 5069 being on the obverse, and K. 5248 and K. 8934 on the reverse. For the same reasons K. 3214 and K. 3928 are evidently portions of the same tablet. K. 13256 is possibly a fragment of the same tablet as K. 8457. K. 10527 is a duplicate of K. 5982, a fact which is not noted in the *Catalogue*.

In a number of places which are marked in the text as *scratched* it was almost impossible to ascertain the true reading, owing to the careless cleaning of the tablets by former readers, a practice which was by no means confined to this class of literature, as will be seen by reading the closing paragraph of Thompson's review of Harper's *Assyrian and Babylonian Letters*, in *AJSL.*, April, 1901, p. 167.

The Šamaš Religious Texts which have already been published are as follows: K. 256 in IV R., 2d ed., plate 17; K. 2860 in IV R., 2d ed., plate 19, No. 2; K. 3343 in IV R., 2d ed., plate 20, No. 2; K. 4803 in IV R., 2d ed., plate 28, No. 1; K. 4872 in V R., plates 50 and 51; 33328 in Abel and Winckler's *Keilschrifttexte*, pp. 59, 60.

For convenience, a list of duplicates in the following texts is added: of K. 256: Bu. 91-5-9, 180; of K. 3182: S. 1033, 83-1-18, 472; of K. 3343: Rm. 129; of K. 4803: K. 11789; of K. 4872: K. 3138, K. 3462, K. 4610, K. 4654+Rm. 2, 213,

K. 4830, K. 4922+K. 11953, K. 4986, K. 5069, K. 5135, K. 5248, K. 8934, S. 166, S. 728; of K. 5982: K. 10527; of S. 787: K. 8457+K. 8926.

I wish to thank Dr. Weissbach, of Leipzig, for his kindness in pointing out to me three duplicates of K. 4872, viz., K. 3138, K. 3462, and K. 4654, and another Šamaš text, K. 2380, none of which are noted in the *Catalogue*.

I am also under obligations to Dr. E. Wallis Budge, the Keeper of the Department of Egyptian and Assyrian Antiquities, British Museum, and to Mr. Leonard W. King and Mr. R. Campbell Thompson, assistants in the Department, for their courtesy and for the great assistance which they afforded me during my stay in London.

I am especially indebted to my instructor, Professor Robert Francis Harper, for valuable suggestions and help in my study of these texts. For the results as presented, however, I alone am responsible.

K. 3182.

This hymn to Šamaš was published by R. E. Brünnow in *ZA.*, Vol. IV, Nos. 1 and 2, who had before him the following fragments: K. 3182 + K. 3312, K. 3187, K. 3474, K. 3650, K. 8232, K. 8233, and K. 9699. As a consequence of his work several joins were afterward made, and other fragments were discovered, viz.: K. 5459, K. 9356, K. 10587, S. 311, S. 372, and S. 1033. As a result of studying all the fragments marked "Hymns in paragraphs," I discovered five new fragments belonging to K. 3182, viz.: K. 5121, K. 6823, K. 13430, K. 13794, and S. 1398; and also another duplicate, 83–1–18, 472. From a careful study of the formation and style of writing of K. 3650, K. 9356, and 83–1–18, 472, the following facts seem to be assured. K. 3650 and K. 3474 belong to the same tablet, the former being its upper portion and the latter its lower portion, the fragment connecting the two having not yet been found. K. 9356 is undoubtedly a part of the obverse of K. 3182, but on account of its thinness no join could be made. S. 1033 is a part of the same tablet as 83–1–18, 472.

There are, then, three copies of this hymn in the British Museum:

A. K. 3182 + K. 3187 + K. 3312 + K. 5121 + K. 5459
+ K. 6823 + K. 8232 + K. 9699 + K. 10587
+ K. 13430 + K. 13794 + S. 311 + S. 1398.
K. 9356.

B. K. 3474 + K. 8233 + S. 372.
K. 3650.

C. S. 1033.
83–1–18, 472.

The following table will give the correspondences between the reconstructed text and the duplicates:

A. K. 3182, obv., col. i = col. i, 1–16, 19–56
" " " ii = " ii, 12–29, 45–56
" rev., " iii = " iii, 1–53
" " " iv = " iv, 1–20, 29–34, and colophon
K. 9356 = " ii, 33–39

B. K. 3474, obv., col. i = col. i, 17–56; col. ii, 1, 2
" " " ii = " ii, 26–52
" rev., " iii = " iii, 29–38
" " " iv = " iv, 12–33
K. 3650, obv., " i = " i, 1–9
" " " ii = " ii, 3–14
" rev., " iii = " iii, 47–56; col. iv, 1, 2
" " " iv = " iv, colophon (ends of two lines)

C. S. 1033, obv., col. i = col. i, 17–34
" " " ii = " ii, 32–37
83–1–18, 472, " " ii = " ii, 52–56; col. iii, 1–7
" rev., " iii = " iii, 13–24

This hymn to Šamaš is of peculiar interest to students of Babylonian and Assyrian religion for two reasons.

In the first place, there is the entire absence of any reference to incantation. All the other so-called hymns and prayers of Šamaš are more or less closely connected with this lower form of religious development. This fact has been noticed by Jastrow in his *Religion of Babylonia and Assyria*, p. 302, but he apparently overlooks the existence of this hymn, which is one of the best examples of a pure hymn to be found in all the literature.

Secondly, it is of interest because of its ethical characteristics. It is to be regretted that the tablet is broken where the dealing with false weights and measures is spoken of. Enough, however, remains to remind us of the priestly regulations concerning this in the Old Testament. Worthy of note also are the classes of people who pray to Šamaš. He is the friend of the weak, the outcast, the wanderer, and those in humble positions in life like the hunter, the fisherman, and the cattle-herder. The robber and the thief, however, are his enemies. Though the murderer and the destroyer pray to him, he will not hearken to their petitions. We ought to note finally the condemnation of some of the more common oriental sins, such as dishonest dealing by false weights, the removal of boundaries (col. ii, 40), and a corrupt judiciary. In col. ii, 32, there is a probable reference to adultery,

and in col. iii, 1, a reference either to unjust taxation or to exorbitant rates of interest, both characteristic of the ancient Semitic race. On the other hand, certain ones are well-pleasing to Šamaš. In col. ii, 43, it is the incorruptible judge who has regard for the weak. In col. ii, 49, the commendation is given apparently to one who has good business ability, while col. iii, 6, refers probably to agricultural industry, though this last is somewhat uncertain on account of the broken line.

I take this opportunity to add a word concerning the poetical structure of the hymn. Throughout the hymn is found a parallelism which is strikingly similar to the parallelism of Hebrew poetry, and which corresponds in general to the paragraphs, except in one or two places in col. iii. *Cf.*, for example, col. i, 37, 38, 45, 46; col. ii, 41, 42. Cases of chiasm are not infrequent, viz.: col. i, 21, 50; col. iii, 7, 8, 17. A play upon words is found in col. ii, 47, 48, kaspa and uštakazzab.

With regard to the translation as a whole, while the general trend of thought is plain, yet in the case of many single lines, owing to lack of context, the translation is merely tentative. The notes are confined almost entirely to the variants and to places where I have been obliged to differ from Brünnow's reading.

RECONSTRUCTED TEXT.

TRANSLITERATION.

COLUMN I.

1. muš-na-m[ir . . . . .]ša-ma-mi
2. mu-šaḫ-li-i[ḳ li- . . . . .]e-liš u šap-liš
3. ^{il}Šamaš muš-na-m[ir . . . . .]ša-ma-mi
4. mu-šaḫ-li-iḳ li[- . . . . . e-li]š u šap-liš
5. [. . . .]-pu ki-ma šú-uš-kal-[li . . . . . ša]-ru-ru-ka
6. ana(?) ḫur-ša-a-ni gaš-ru-ti e-[. . . . . -m]a(?) tam-di
7. a-na ta-mar-ti-ka iḫ-du-[ú . . . . .]-al-ki
8. i-riš-šú-ka gi-mir [. . . . . ^{il}]Igigi
9. pu-uz-ru sat-tak-ku šú-ḫu-zu [. . . . .]-ka
10. ina na-mir-ti urra-ka ki-bi-is-si-[. . . . .]
11. mi-lam-mu-ka iš-te-ni-'-ú [. . . . .]
12. kib-rat ir-bit-ti ki-ma išâti [. . . . .]
13. šú-pal-ki ba-a-bi ša ka-liš [. . . . .]
14. ša kul-lat ^{il}Igigi nindabê$^{pl.}$-šu-nu [. . . . .]
15. ^{il}Šamaš ana a-ṣi-ka kit-mu-sa [. . . . .]
16. [. . . . .] ^{il}Šamaš bi-[. . . . .]
17. muš-na-mir pi-tu-u[1] ik-li-ti muš-t[a(?)- . . . . .]
18. mu-šaḫ-miṭ zik-kur ur-ri me-riš še-im na-r[a(?)- . . . .]
19. ša-di-i gaš-ru-ti e-ri-ma ša-lum-mat-ka
20. nam-ri-ru-ka[2] im-lu-ú si-ḫi-ip mâtâte
21. kat-ra-ta ana ḫur-sa-a-ni ir-ṣi-ta[3] ta-bar-ri
22. kip-pat mâtâte ina ki-rib šami-e šaḳ-la-a-ta
23. nišê$^{pl.}$ mâtâte kul-lat-si-na ta-paḳ-ḳid
24. ša ^{il}Ê-a šarru mal-ku uš-tab-nu-ú ka-liš paḳ-da-ta[4]
25. šú-ut na-piš-ti šak-na mit-ḫa-riš te[5]-ri-'
26. at-ta-ma na-ḳid-si-na ša e-liš ù[6] šap-liš
27. te-te-ni-ti-iḳ gi-na-a šá[7]-ma-mi
28. [a-na(?)[8]] um-tul[9]-ta ir-ṣi-tu ta-ba-' û-mi[10]-šam
29. mîlu(?)[11] tâmtim ḫur-sa-a-ni ir-ṣi-ta[12] ša[13]-ma-mi
30. ki-i kar(?)[14]-[. .]-si gi-na-a ta-ba-' û-mi[15]-šam
31. šap-la-a-ti [šá ^{il}E]N(?)-KI ^{il}Azag-gid ^{il}A-nun-na-ki ta-paḳ-ḳid
32. e-la-a-ti šá da-ád-me ka-li-ši-na tuš-te-šír
33. ri-'-u šap-la-a-ti na-ḳi-du e-la-a-ti
34. muš-te-šir nu-úr kiš-ša-ti ^{il}Šamaš at-ta-ma

[1] S. 1033, ú.
[2] S. 1033, nam-ri-ir-ru-ka.
[3] K. 3182, tim.
[4] K. 3474, S. 1033, ta; K. 3182, ka.
[5] K. 3474, S. 1033, ta.
[6] K. 3474, S. 1033, u.
[7] K. 3474, S. 1033, ša.
[8] S. 1033, ana(?).
[9] Br. wrongly ki.
[10] K. 3474, S. 1033, me.
[11] A.KAL(?).
[12] K. 3182, tim.
[13] S. 1033, šá.
[14] Or possibly sa, but not ir as Br.
[15] K. 3474, me.

RECONSTRUCTED TEXT.

TRANSLATION.

COLUMN I.

1. O thou who makest to shine [. . . . .] the heavens,
2. Who bringest destruction upon [. . . . .] above and below.
3. O Šamaš, thou who makest to shine [. . . . .] the heavens,
4. Who bringest destruction upon [. . . . .] above and below.
5. Casting down (?) like a drag-net [. . . . .] thy brilliance,
6. To the mighty mountains [. . . . .] the sea.
7. At thy appearance rejoice the [. . . . .],
8. The whole [. . . . .] of the Igigi shout joyfully to thee.
9. A perpetual mystery is the teaching of thy [. . . . .],
10. In the brightness of thy light their walk [. . . . .].
11. Thy splendor reaches [. . . . .],
12. The four regions like fire [. . . . .].
13. Wide open is the gate of all [. . . . .],
14. As for all the Igigi, their free-will offerings [. . . . .].
15. O Šamaš, at thy rising are bowed down the [. . . . .],
16. [. . . . .] Šamaš [. . . . .].
17. Thou who makest to shine, who openest the darkness, who [. . .],
18. Who makest to quiver the (?) of light, the planting of corn [. . . . .].
19. The mighty mountains are pregnant with thy glory,
20. Thy brilliancy fills and overwhelms the countries.
21. Thou approachest the mountains, thou gazest upon the earth,
22. At the ends of the earth, in the midst of the heavens thou art suspended.
23. The people of the countries, all of them, thou protectest,
24. What Ea, the king, the prince, has created, of all that thou art protector.
25. Thou shepherdest all created life together,
26. Thou art leader of the things above and below.
27. Thou marchest across the heavens regularly,
28. To (?) the earth thou comest day by day.
29. The flood, the sea, the mountains, the earth, the heavens,
30. Like a [. . . . .] regularly thou traversest day by day.
31. The things below, belonging to Ea(?), Azaggid, and the Anunnaki, thou protectest,
32. The things above, belonging to the inhabited world, all of them thou directest.
33. Shepherd of what is below, leader of what is above,
34. Director of the light of the world art thou, O Šamaš.

35. te-te-ni-bir tâm-tim[16] rap-ša-ti ša-dil-ta
36. [ša(?)] ^{il}Igigi la i-du-ú ki-rib lib[17]-bi-ša
37. [^{il}Šamaš(?)] bir-bir-ru-ka i[18]-na apsî[19] ú-ri-du
38. [ga]b-šú-ut tâmtim i-na-aṭ-ṭa-lu nu-úr-ka
39. [^{il}Šamaš(?)] ki-ma ki-e ka-sa-ta ki-ma im-ba-ri[. .]-ku-ta
40. [. . .]-šú salûla-ka sa-ḫi-ip mâtâte
41. [ul] ta-šú-uš û-me-šam-ma la[20] i-ad-da-ru pa-na-ka
42. [. . .] ta-bar-ri i-na[21] mu-ši-im-ma tu-šaḫ-miṭ [. . . . .]
43. [i-]na šid-di ša la i-di ni-su-ti u[22] bi-ri la ma-nu-[ti]
44. ^{il}Šamaš[23] dal-pa-ta ša ur-ra tal-li-ka u mu-ša ta-kit(?)-[. .]
45. ul i-ba-aš-ši ina gi-mir ^{il}Igigi ša šú-nu-ḫu ba-li-ka
46. ina ilâni$^{pl.}$ napḫar[24] kiš-ša-ti ša šú-tu-ru ki-ma ka-a-ta
47. ṣi-tuk-ka ip-ḫu-ru ilâni$^{pl.}$ mâtâte[25]
48. na-mur-rat-ka iz-zi-ti ma-a-tum saḫ-pat
49. [šá] nap-ḫar mâtâte$^{pl.}$[26] šú-ut šú-un-na-a li-ša-nu
50. [ti-]i-di kip-di-ši-na ki-bi-is-si-na na-aṭ-la-ta[27]
51. [. . . .]-nik-ka kul-lat-si-na te-ni-še-e-ti
52. [^{il}Šamaš] a-na nûri-ka ṣu-um-mu-rat[28] mit-ḫar-tum
53. [ina(?)] ma-kal-ti ^{amêl}barûti(ti)[29] a-na ri-kis ^{iṣ}êrini
54. [. . . . .] iš-me[30] ša-i-li pa-ši-ri šuttê$^{pl.}$
55. [. . . . .] ša rik-sa-a-ti kit-mu-su[31] ma-ḫar-ka
56. [. . . . .]-ri-ka kit-mu-su rag-gu ù[32] ki-na

COLUMN II.

1. [. . . . .]-ra-du ina apsî ba-li-ka
2. [. . . . . -e(?)]-ni u za-ma-ni-e tu-ša-pi di-in-šú-un
3. a-bi(?)-[. . . . .]
4. i-ri-iḫ-ḫi šú-ma šit-ta [. . . . .]
5. tu-tar-ra zal-pa ša la mu-šam-[. . . . .]
6. tu-sil-li AŠ.ḪU[33].BUR. ša di-na-ti iṣ-bu-tú [. . . . .]
7. ina di-in ki-na-a-ti ^{il}Šamaš ša tak-bu-u [. . . . .]
8. šú-pu-u zik-ru-ka ul in-nin-nu-u pa-na ul [. . . . .]
9. te-im-mi-id a-na al-la-ki ša šup-šú-ḳat ú-ru[-uḫ-šu]
10. a-na e-bir tâmtim a-dir a-gi-e ta-nam-din [. . . . .]
11. ḫar-ra-na-a-ti ša la am-ra ṣa-'-i-da ta-[. . . . .]
12. [. .]-li-i UŠ$^{pl.}$-di ma-ḫi-ru ša ^{il}[Šam(?)]-ši
13. [. . . . .]-maš ki-si[34] ina e-di-e tu-še-zib
14. [. . . . .] [35]nun-zi-e tu-ša-aš-kan kap-pa

[16] K. 3474, ta-ma-tum rapaš-tum ša-di-il-ta.
[17] Br. wrongly sub.
[18] Br. wrongly a-na.
[19] K. 3474, ina ap-si-i.
[20] K. 3474, ul '-da-ru.
[21] K. 3474, ina.
[22] K. 3182, ù ana kas-bu [. . . .].
[23] Br. wrongly tu-par-ri. First sign is an, not tu.
[24] K. 3474, nap-ḫar.
[25] K. 3474, ma-a-a-ti.
[26] K. 3474, mâtâte.
[27] K. 3474, na-aṭ-la-a-ta.
[28] K. 3474, ṣu-mu-rat mit-ḫar-ti.
[29] K. 3474, ba-ru-ti.
[30] K. 3474, [. .] mu ši mi šaile$^{pl.}$ pa-še-ru šuttê$^{pl.}$
[31] K. 3474, sa.
[32] K. 3474, u ki-e-nim.
[33] Br. wrongly ti. Another reading may be AN.ŠU.
[34] K. 3182, TAK. (=kîsu) i-na.
[35] K. 3650, nun-za-a.

35. Thou passest over the wide, broad sea,
36. The very depth of which the Igigi know not.
37. [O Šamaš,] thy dazzling light penetrates the deep,
38. Thy light looks to and fro upon the swarming life of the sea.
39. [O Šamaš,] like a garment thou art covered, like a storm thou art [. . . . .],
40. [. . . . .] thy shadow overwhelming countries.
41. Thou art [not] troubled daily, nor is thy face darkened,
42. [. . . . .] thou lookest into the night, thou makest to glow [. . . .].
43. In regions unknown and distant, and places (?) without number,
44. O Šamaš, thou art distressed when thy light fails, and the night [. . . . .].
45. Among all the Igigi there is not one who gives rest besides thee,
46. Nor among the gods of all the regions one who excels like thee.
47. At thy rising the gods of the countries assemble,
48. Thy terrible brilliancy overwhelms the land.
49. As for those that speak with the tongue in all countries,
50. Thou knowest their plans, their walk thou observest.
51. [. . . . .] thee, mankind, all of them,
52. [O Šamaš], upon thy light they think in harmony.
53. [In] the divining cup[36] of the seer, at the preparation of the cedar,
54. [. . . . .] of the magician, the interpreter of dreams,
55. [. . . . .] of the preparations bow down before thee,
56. [In thy pres]ence the evil and the just bow down.

COLUMN II.

1. [. . . . .] into the deep without thee,
2. [. . . . .] and the wicked, thou bringest to light their judgment.
3. [. . . . .],
4. [(*Cf.* transliteration) . . . . .]
5. Thou makest the evil-doer to quake who does not . . . . .]
6. Thou (?) , who wrests (?) judgments . . . . .]
7. By the righteous judgment, O Šamaš, which thou proclaimest . . .]
8. Excellent is thy renown, unchangeable (?) . . . .].
9. Thou standest by the traveler whose way is steep,
10. To the seafarer who fears the flood thou givest [courage(?)].
11. Paths that have not seen a hunter thou [. . . . .],
12. [. . . . .] (?) rival(?) of Šamaš(?).
13. [. . . . .] (?) from the flood thou wilt save,
14. [. . . . .] (?) thou establishest (?) .

[36] *Cf.* Zimmern, *Beiträge zur Kenntnis der babylonischen Religion.* Dritte Lieferung.

15. [.....]-bi ma-ḫa-zi tu-kal-lam
16. [.....] i-du-ú tu-kal-lam šal-la
17. ša i-na bu-kur[37].....]
18. bîti(?)-ka ša ina bît [.....]
19. ša ilu-šu it-ti-šu [.....]
20. i-na a-ma-ri te-[ri(?)-.....]
21. te-mid a-na amēl [.....]
22. ta-par-ra-as ar-[.....]
23. tu-ub-bal [.....]
24. i-na mât la taiârti [.....]
25. ilat Ištarâte$^{pl.}$ šab-sa-[a-te.....]
26. ṣi-ra-ta ma ul si(?)[-.....]
27. il Šamaš i-na šú-uš-kal-li-[ka.....]
28. i-na[38] giš-par-ri-ka la-[.....]
29. šá[39] a-na ma-mi-ti [.....]
30. a-na la a-dir ṣa-[.....]
31. tar-ṣa-at še-it-ka rap-[.....]
32. ša a-na al-ti tap-pi-šu iš-šú-[.....]
33. i-na û-um la ši-ma-ti[40] ú-ša-[.....]
34. kun-na-aš-šu[41] kip-pu zi-ru-ú [.....]
35. iš-šír-šu iṣ kakku-ka ma mu-še-zi-bu ul [.....]
36. ina di-ni-šú[42] ul i-za-az-za abi[-šú(?)]
37. ina pî da-a[43]-a-ni ul ip-pa-lu šú-nu aḫê$^{pl.}$-šu
38. ina ḫu-ḫa-ri ša êri-e[44] sa-ḫi-ip ul i-di
39. ša ka-ṣir an-zil-li ḳar-na-šu tu-bal-la
40. e-piš šid-di ka-pi-du e-ni ḳaḳ-ḳar-šú
41. da-a-a-na zal-pa mi-si-ra tu-kal-lam
42. ma-ḫir da-'-ti la muš-te-še-ru tu-ša-az-bal ar-na
43. la ma-ḫír da-'-ti ṣa-bi-tú a-bu-ti en-še
44. ṭa-a-bi êli il Šamaš balâṭa ut-tar
45. da-a-a-an[45] muš-ta-lum ša di-in me-ša-ri i-di-nu
46. ú-gam-mar ḫkalla šú-bat rubê$^{pl.}$ mu-šab-šu
47. na-din kas-pa[46] a-na šid-di ḫab-bi-lu mi-na-a ut-tar
48. uš-ta-kaz-za-ab[47] a-na ni-me-li ma ú-ḫal-laḳ kîsa
49. na-din kas-pa a-na šid-di rûḳûti$^{pl.}$ mu-tir I šiḳla a-na še-[lal-ti(?)]
50. ṭa-a-bi êli il Šamaš balâṭa ut-tar
51. ṣa-bit iṣ zi-b[a-ni-ti .....]-lul-ti
52. muš-te-nu-ú aban ME.SU.[48] [.....]-šap-pal
53. uš-ta-kaz-za-ab a-na ni-me-li-im-ma ú-[.....]
54. ša ki-ni ṣa-bit iṣ zi-ba-ni-ti ma-'-da [.....]
55. mim-ma šum-šu ma-'-di [....[49]] ad-ki ša-aš-šu [....]
56. ṣa-bit iṣ BAR e-piš ṣi-[.....]

[37] Not ḫur, as Br.
[38] K. 3474, ina.
[39] K. 3474, ša.
[40] K. 9356, ši-ma-ku.
[41] K. 3474, šú.
[42] K. 3474, šu.
[43] K. 3474, DI.TAR.
[44] K. 3474, e-ri-e.
[45] K. 3474, na.
[46] K. 3474, kaspa.
[47] K. 3474, zab.
[48] 83-1-18, 472, ...]? an ki-i-si ga(?) ?[.....].
[49] 83-1-18, 472, has end of sign like e. Perhaps two signs are missing.

15. [. . . . .] thou makest the city to see,
16. [. . . . .] (?) thou makest the captive to see.
17. Who among the first-born of [. . . . .],
18. As for thy house, which in the house [. . . . .].
19. He whose god is with him [. . . . .],
20. In the observation of [. . . . .].
21. Thou standest by the [. . . . .],
22. Thou decidest [. . . . .].
23. Thou bringest [. . . . .],
24. In the land of No-Return [. . . . .].
25. The angry goddesses [. . . . .],
26. Lofty (?) [. . . . .].
27. O Šamaš, with [thy] drag-net [. . . . .],
28. With thy net [. . . . .].
29. Who against the oath [. . . . .],
30. To him who fears not [. . . . .].
31. Thy broad snare is spread over [. . . . .],
32. As for him who to his neighbor's wife [. . . . .].
33. On an unpropitious day [. . . . .],
34. [(*Cf.* transliteration) . . . . .].
35. Thy weapon diminishes (?) him, there is no deliverer,
36. His father (?) does not stand up for his cause.
37. At the command of the judge they answer not—they are his brothers;
38. With a trap of bronze an overthrower he does not know.
39. As for him who gives protection to wickedness, his horn thou wilt destroy,
40. Even the fixer of boundaries, who schemes to oppress his land.
41. The wicked judge thou makest to behold bondage,
42. Him who receives a bribe, who does not guide aright, thou makest to bear sin.
43. He who receives not a bribe, who has regard for the weak,
44. Shall be well-pleasing to Šamaš, he shall prolong his life.
45. The judge, the arbiter, who gives righteous judgment,
46. Shall complete a palace, a princely abode, for his dwelling-place.
47. He who gives money for a boundary, the worthless fellow, what does he profit?
48. He brings about deception for gain, and changes weights.
49. He who gives money for distant boundaries and gains in return one shekel for three (?),
50. He shall be well-pleasing to Šamaš, he shall prolong his life.
51. He who handles (?) the scales [. . . . .],
52. He who alters the weights [. . . . .].
53. He brings about deception for gain and [. . . . .];
54. But he who handles the scales honestly, much [. . . . .].
55. Whatever his name, much [. . . . .] ? [. . . . .],
56. He who handles the measure (?), who does [. . . . .].

COLUMN III.

1. [. . . . .] i-na bi-ri-i[50] mu-šad-din at-ra
2. [. . . . . a]r[51]-rat nišê$^{pl.}$ i-kaš-šad-su
3. [. . . . .]-ni-šu [. .]-ša-al i-raš-ši[52] bil-ta
4. [. . . . .] ul i-be-el apal[53]-šu
5. a-na [. . . . .] ul ir-ru-bu šú-nu aḫê$^{pl.}$-šu
6. [. . . . .] na-din še-im i-na [. .]-ṣab[54] ú-šat-tar dum-ḳu
7. [ṭa-a-b]i êli ^{il}Šamaš balâṭa ut-tar
8. ú-[rap]-pa-aš kim-ta meš-ra-a i-ra-aš-ši
9. ki-ma mê$^{pl.}$ naḳ-bi da-ri-i zir da-[. . .]
10. a-na e-piš ú-sa-at dum-ki la mu-du-ú [. . . . .]
11. muš-tin-nu-ú šap-la-a-ti ina maš-ṭa-ri ša-[. . . . .]
12. šú-ut lum-nu i-pu-šu zir-šu-nu ul [. . . . .]
13. šú-ut ul-la pi-i-šu-nu ša-kin ina maḫ-ri-ka
14. [. . .]-šaḫ-maṭ ṣi-it pi-i[55]-šu-nu ta-pa-aš-šar at-ta
15. ta-šim-me te[56]-bir-ši-na-ti ša rug-gu-gu tu-mas-si[57] di-in-šu
16. ma-na-ma ma-am-ma[58] pu-uḳ-ḳu-du ḳa-tuk-ka
17. tuš-te-eš-šir[59] te-rit-ši-na ša šuḳ-ṣu-ra[60] ta-paṭ-ṭar
18. ta-šim-me ^{il}Šamaš su-up-pa-a[61] su-la-a ù ka-ra-bi
19. šú-kin-na kit-mu-su lit-ḫu-šú[62] ù[63] la-ban ap-pi
20. a-na ḫar-ri pi-i-šu[64] dun-na-mu-ú i-ša-as-si-ka
21. ú-la-lu en-šu ḫu-ub-bu-lu muš-ki-nu
22. um-mi šal-la maš-ṭa-ra[65] gi-na-a i-maḫ-ḫar-ka
23. ša ru-ḳat kim-ta-šu ni-su-ú alu[66]-ú-šu
24. [ina(?)] šú-ru-bat ṣêri ri-'-ú[67] i-maḫ-ḫar-ka
25. [. . . . .]-par[68]-ri ina te-še-e na-ḳi-du ina ^{amêl}nakri
26. [^{il}Šam]aš i-maḫ-ḫar-ka a-lak-tu i-ti-ḳu pu-luḫ-ti
27. [. . . . .]-ḫi al-la-ka ^{amêl}samallû[69] na-aš kîsi
28. [^{il}Šamaš(?)] i-maḫ-ḫar-ka bâ'ir ka-tim-ti
29. ṣa-a-a-du[70] ma-ḫi-ṣu mu-tir-ru bûli
30. ina bu-un zir-ri ^{amêl}mûdu i-maḫ-ḫar-ka
31. mut-taḫ-li-lu šar-ra-ḳu mu-ṣal-lu-ú ša ^{il}Šam-ši
32. [ina] su-li-e ṣêri mut-tag-gi-šu i-maḫ-ḫar-ka
33. mi-i-tum[71] har-bi-du e-kim-mu ḫal-ḳu
34. ^{il}Šamaš im-ḫu-ru-ka [. . . . .]
35. ul tak-li šú-ut im-ḫu-[ru . . . . .]
36. a-na šar-[. . . . .]-a-ti ^{il}Šamaš [. . . . .]
37. ša at(?)-[. . . . .] ^{il}Šamaš uz-[. . . . .]

[50] 83-1-18, 472, e.
[51] 83-1-18, 472, ár.
[52] 83-1-18, 472, i-ra-aš-ši belta.
[53] 83-1-18, 472, a-pal-šú.
[54] Possibly pi; 83-1-18, 472, pa-an.
[55] 83-1-18, 472, pi-šu-nu.
[56] 83-1-18, 472, ta.
[57] 83-1-18, 472, tu-maš-ša di-en-ši-[na].
[58] 83-1-18, 472 inserts u before ma-am-ma.
[59] 83-1-18, 472, -šir te-rite-ši-na.
[60] 83-1-18, 472, ru.
[61] 83-1-18, 472, su-up-pu-ú su-ul-lu-ú ka-ra-bu.
[62] 83-1-18, 472, šá.
[63] 83-1-18, 472, om.
[64] 83-1-18, 472, sú.
[65] 83-1-18, 472, ri.
[66] 83-1-18, 472, a-lu-šu.
[67] 83-1-18, 472, ù.
[68] Br. wrongly [tu]-uš-šur-šu.
[69] ŠAKAN.LAL.
[70] K. 3474, da(?). The first sign is probably ṣa, and not a.
[71] K. 3474, ^{amêl} BAD.

COLUMN III.

1. [. . . . .] in (?) who levies excessively,
2. [. . . . .] the curse of men will reach him.
3. [. . . . .] he will be subject (?) to tribute,
4. [. . . . .] he will not have control over his son;
5. Into a [. . . . .] his brothers will not enter,
6. [. . . . .] who plants grain in [. . . . .] will bring about great good.
7. He shall be well-pleasing to Šamaš, he shall prolong his life,
8. He shall increase his family, wealth shall he possess.
9. Like the waters of a perennial spring (his) seed [. . . . .],
10. In rendering gracious help he knows not [. . . . .].
11. He who searches into the things below (?) [. . . . .],
12. As for those who do evil, their seed shall not [. . . . .].
13. As for the boasting of their mouths, made in thy presence,
14. Thou shalt cause it to burn, that which issues from their mouths thou wilt interpret.
15. Thou hearest their transgressions, as for him who has done evil thou forgettest his judgment,
16. Everyone, whosoever it may be, is subject to thy hand.
17. Thou guidest their omens, those that are bound thou loosest,
18. Thou hearest, O Šamaš, supplication, petition, and prayer,
19. Homage, kneeling, whispering, and prostration;
20. From the depth of his mouth the weak one cries out to thee.
21. The frail, the feeble, the wronged, the humble,
22. The woman in bondage (?) without ceasing prays to thee.
23. He whose kin are distant, whose city is far away,
24. [In] the shower of the field the shepherd prays to thee.
25. [. . .] (?) in disaster, the shepherd among enemies,
26. O Šamaš, he who goes his way in fear, prays to thee.
27. [. . . . .] the traveler, the tradesman, he who carries the weights,
28. [O Šamaš (?)], the hunter with the net prays to thee.
29. The hunter (?), the cattle-man, the tender of herds,
30. In the (?) the wise man prays to thee.
31. The robber, the thief, is an enemy of Šamaš;
32. He who is overpowered [in] the road by the field prays to thee.
33. The dead man, the (?) , the robber, the destroyer,
34. O Šamaš, they have prayed to thee [. . . . .].
35. Thou dost not refuse those who have prayed to [thee . . . . .],
36. To [. . . . .] O Šamaš, [. . . . .].
37. [. . . . .] O Šamaš, [. . . . .],

38. [. . . . .]ka iṣ [. . . . .] kit(?) [. . . . .]
39. [. . . . .] te-rit[72]-ši-na ina ni(?)-[. .]-i aš-ba-[. . .]
40. a-na šârê irba[73] ar-kăt-si-na ta-par-ra-as
41. kal si-ḫi-ip da-ád-me uz-ni-ši-na tuš-pat-ti
42. ma-la kap-pa ni-ṭi-il îni [. . .] ul im-ṣu-ú ša-ma-mu
43. ma-la ma-kal-ti ba-ru-ú-ti ul im-ṣa-a gi-mir-ši-na mâtâte$^{pl.}$
44. i-na ûm niš-še ri-ša-ta il-la-ta ù ḫi-da-a-ti
45. tak-kal ta-šat-ti el-la ku-ru-un-ši-na ši-kar si-bi-'-i ka-a-ri
46. i-naḳ-ḳa-nik-ka ši-kar sa-bi-' ta-maḫ-ḫar
47. ša-la-mu (lim)-na-a-ti[74] [. . .]-nu a-gu-ú[75] tu-še-zib at-ta
48. el-lu-ú-tum[76] ib-bu-ú-ti sir-ki-ši-na tam-taḫ-ḫar
49. ta-šat-ti mi-zi-'-ši-na kurun[77]-na
50. ṣu-um-mi-rat ik-pu-du tu-šak-šad at-ta
51. šú-ut ik-kan[78]-sa el-lit-si-na ta-paṭ-ṭar
52. šú-ut ik-tar-ra-ba ik-ri-bi-ši-na tam-taḫ[79]-ḫar
53. ši-na ma pal-ḫa-ka uš-tam-ma-ra zik-ri[80]-ka
54. tar-ba-ti-ka i-dal-lal a-na da-r[i-iš(?)]
55. šaḳ-la-a-ti ša li-ša-na da-bi-bu ṣa-[. . . . .]
56. ša kîma irpâti$^{pl.}$ la i-ša-a pa-na u [. . . . .]

COLUMN IV.

1. šú-ut i-ba-' irṣi-tim[81] ra-pa-aš-ti
2. šú-ut ú-kab-bi-su šadê$^{pl.}$[82] e-lu-ú-ti
3. ^{il}Luḫ-mu šú-[. . .]-ba ša ma-lu-ú pu-luḫ-ta
4. e-ri-ib tâmtim ša apsî i-ba-'-ú
5. mi-ḫir-ti nâri ša ir-te-du-ú ^{il}Šamaš ina maḫ-ri-ka
6. a-a-ú-tu ḫur-sa-a-nu ša la lit-bu-šú ša-ru-ru-ka
7. a-a-ta kib-ra-a-tum ša la iš-taḫ-ḫa-nu na-mir-ta urri-ka
8. muš-par-du-ú e-ṭu-tum muš-na-mir uk-li
9. pi-tu-ú ik-li-ti muš-na-mir irṣi-tim rapaš-tim
10. mu-šaḫ-lu-ú û-mu mu-še-rid an-kul-lu ana irṣi-tim ḳab-lu û-me
11. mu-šaḫ-miṭ ki-ma nab-li irṣi-tim ra-pa-aš-tum
12. [mu]-kar-ru-ú û-me mu-ur-ri-ku mûšê$^{pl.}$[83]
13. [. . . . .] ku-ṣu ḫal-pa-a šú-ri-pa[84] šal-gi
14. [. . . . .]-gal ^{iṣ}sikkur[85] šami-e muš-pal[86]-ku-ú[87] da-lat[88] da-ád-me

[72] Not to be read lak, as Br.
[73] Br. wrongly IM.DU. BA., mazaltu.
[74] K. 3650, lim-na-ti.
[75] K. 3650, u.
[76] K. 3650, ellûti$^{pl.}$ ib-bu-ti si-ir-ki-šu-nu tam-ta-[ḫar].
[77] K. 3650, ku-ru-un-nu.
[78] K. 3650, kam.
[79] K. 3650, ta.
[80] K. 3650, zi-kir-ka.
[81] K. 3650, ir-ṣi-ti rapaš-[ti].
[82] K. 3650, šadi$^{pl.}$-e el-lu-[ti].
[83] K. 3474, mu-[še].
[84] K. 3474, pu.
[85] K. 3474, sik-kur.
[86] Br. wrongly ti.
[87] K. 3474, u.
[88] Br. wrongly reads as a dividing sign.

38. Thy [. . . . .].
39. [. . . . .] their omens in [. . . . .] they sat(?) [. . . . .],
40. To the four winds thou wilt scatter their hinder parts.
41. As for all who overthrow human habitations, thou wilt open their ears,
42. [(*Cf.* transliteration)] they shall not reach the heavens.
43. Though the communications of the seers be many, they shall not reach any of the countries.
44. In a day of making (?) merriment, joy and rejoicings,
45. Thou wilt eat, and drink their sparkling wine—a draught of sesame (?) wine from the cask
46. They will pour out for thee, a draught of sesame wine thou wilt accept;
47. [(*Cf.* transliteration)] thou savest,
48. Their sparkling and bright drink-offerings thou wilt accept;
49. Thou wilt drink their light wine and their wine,
50. The plans which they have in mind thou wilt prosper.
51. As for those who are bowed down thou wilt loose their bands;
52. As for those who do homage thou wilt receive their prayer.
53. Thy renown shall preserve those who fear thee,
54. He shall worship thy greatness forever(?).
55. The destructive things which he plans with the tongue [. . . . .],
56. Which like clouds have no face nor [. . . . .].

COLUMN IV.

1. As for him who comes to the broad earth,
2. Who treads the lofty mountains,
3. The god Luḫmu [. . . . .], he who is full of terror,
4. Who enters the sea, who penetrates the depths,
5. Who travels along the river, O Šamaš, in thy presence.
6. What mountains have not been clothed with thy radiance?
7. What regions have not sparkled with the brilliancy of thy light?
8. Thou who makest the darkness to shine, who makest bright the deep darkness,
9. Who uncoverest the gloom, who makest the broad earth bright,
10. Who makest the day light, who bringest down the (?) to the earth in the midst of day,
11. Who makest the broad earth quiver like a sea of flame,
12. Who shortenest the days, who lengthenest the nights,
13. [. . . . .] cold, frost, sleet, snow,
14. [. . . . .] the bolt of the heavens, who openest wide the doors of the inhabited earth.

15. [. . . . .] iṣ uppu[89] iṣ sikkatu iṣ namzaku iṣ aštartu
16. [. . . . .] la ba-ne[90] pa-ni ša-ri-ku[91] ba-lá[92]-ṭi
17. [. . . . .] šal-la ina te-še-e ḳabal[93] mu-ú-ti
18. [. . . .] ṭe-me mit-lu-ku ši-tul[94]-ti[95] mil-[ku]
19. [. . . .]-pa-ri še-ri-e-ti ana[96] nišê$^{pl.}$ rap[šâti$^{pl.}$]
20. [. . . . .] ku-us-si-i iṣ buraši-e[97] [. . . . .]
21. [. . . . .]-na e-mu-ḳ[a(?) . . . . .]
22. [. . . . .] li šar [. . . . .]
23. [. . . . .] na(?) [. . . . .]
24. [. . . . .]
25. [. . . . .] nam-ru šú-bat ta-ši-la-ti-ka
26. [. . . . .]-pi nap-tan kib-ra-a-ti
27. [. . . . .]-ku e-nu u ru-bu-u
28. [. . . . .] bi-lat-su-nu liš-šú-ka
29. [. . . . .]-ra ina[98] niḳê ḫi-ṣib mâtâte
30. [. . . . . parak]ki(?)-ka lit[99]-te-di-iš
31. [. . . . . š]a la in-nin-nu-u ki-bit pi-šu
32. [. . . . .]-tum ina bît maiāli
33. lik-bi-ka

34. [. . . . . ša]mi-e u irṣi-tim

[89] K. 3474, u]p-pi sik-ka-ta nam-za-ki aš-tar-ta.
[90] Br. wrongly šú-pil.
[91] This is not gib, as Br., but ku.
[92] K. 3474, la.
[93] K. 3474, ḳa-bal.
[94] Br. wrongly li.
[95] K. 3474, ta.
[96] K. 3474, a-na.
[97] K. 3182,]pal(?) e šar(?)[
[98] K. 3474, [i-n]a ni-ki-e ḫi-ṣib ma-ta-a-ti.
[99] K. 3474, li-te-di-iš.

15. [. . . . . the key, the lock, the bar, the fastening,
16. [. . . . . dark of countenance, the giver of life.
17. [. . . . . in dissolution, in the midst of death,
18. [. . . . .] who pays heed to counsel, who considers advice.
19. [. . . . .] morning, to the numerous peoples,
20. [. . . . .] seats of cypress (?) [. . . . .]
21. [. . . . .]
22. [. . . . .]
23. [. . . . .]
24. [. . . . .]
25. [. . . . .] brilliant, the house of thy pleasures,
26. [. . . . .] feast of the regions,
27. [. . . . .] lord and prince,
28. [. . . . .] their tribute may he bring to thee.
29. [. . . . .] in sacrifices, the wealth of the lands,
30. [. . . . .] thy shrine (?) may he renew.
31. [. . . . .] the command of whose mouth cannot become void,
32. [. . . . .] in the bed-chamber
33. May he speak to thee.

34. [. . . . . heaven and earth.

[The colophon follows.]

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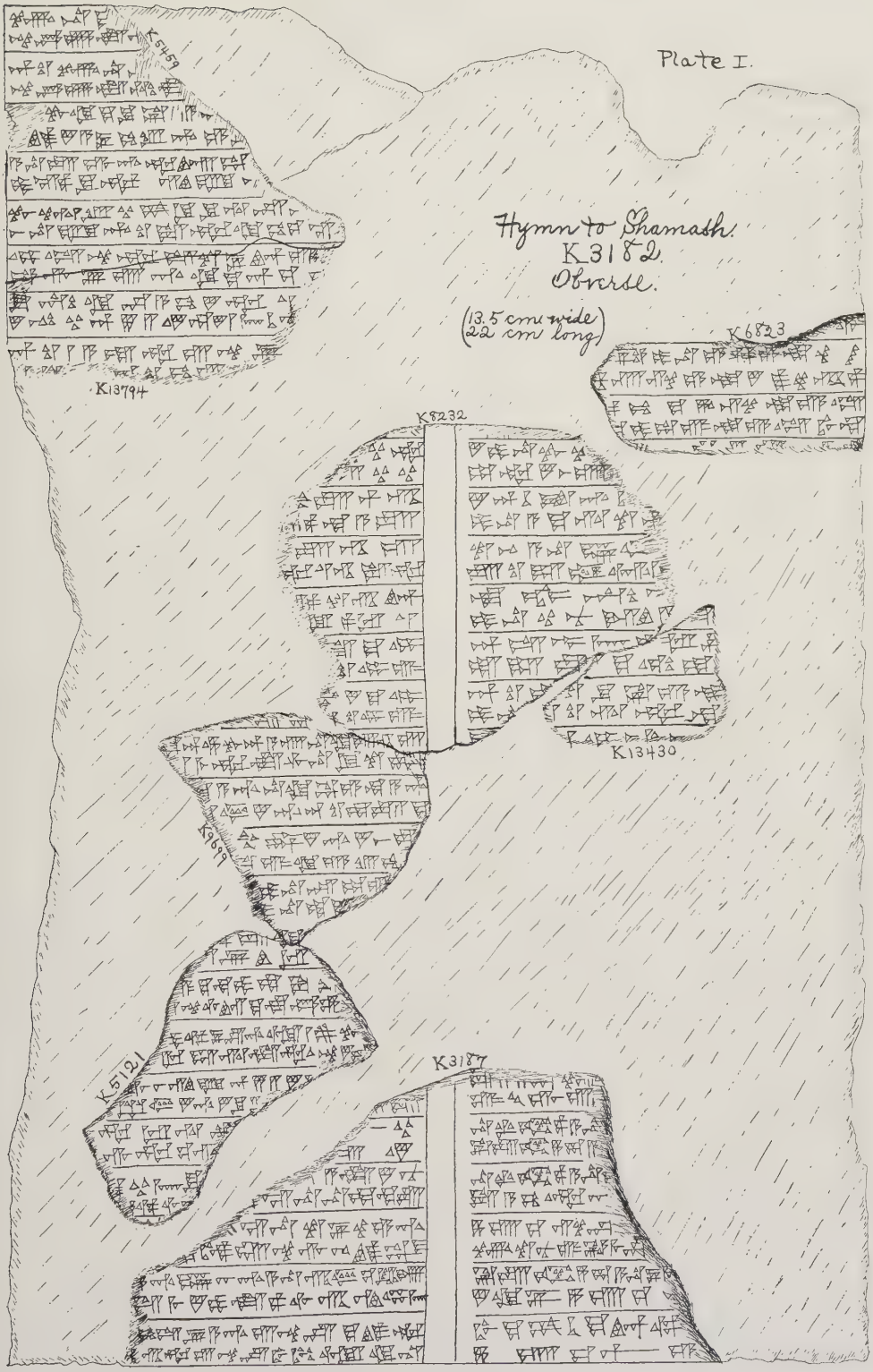
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K8232
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K13430
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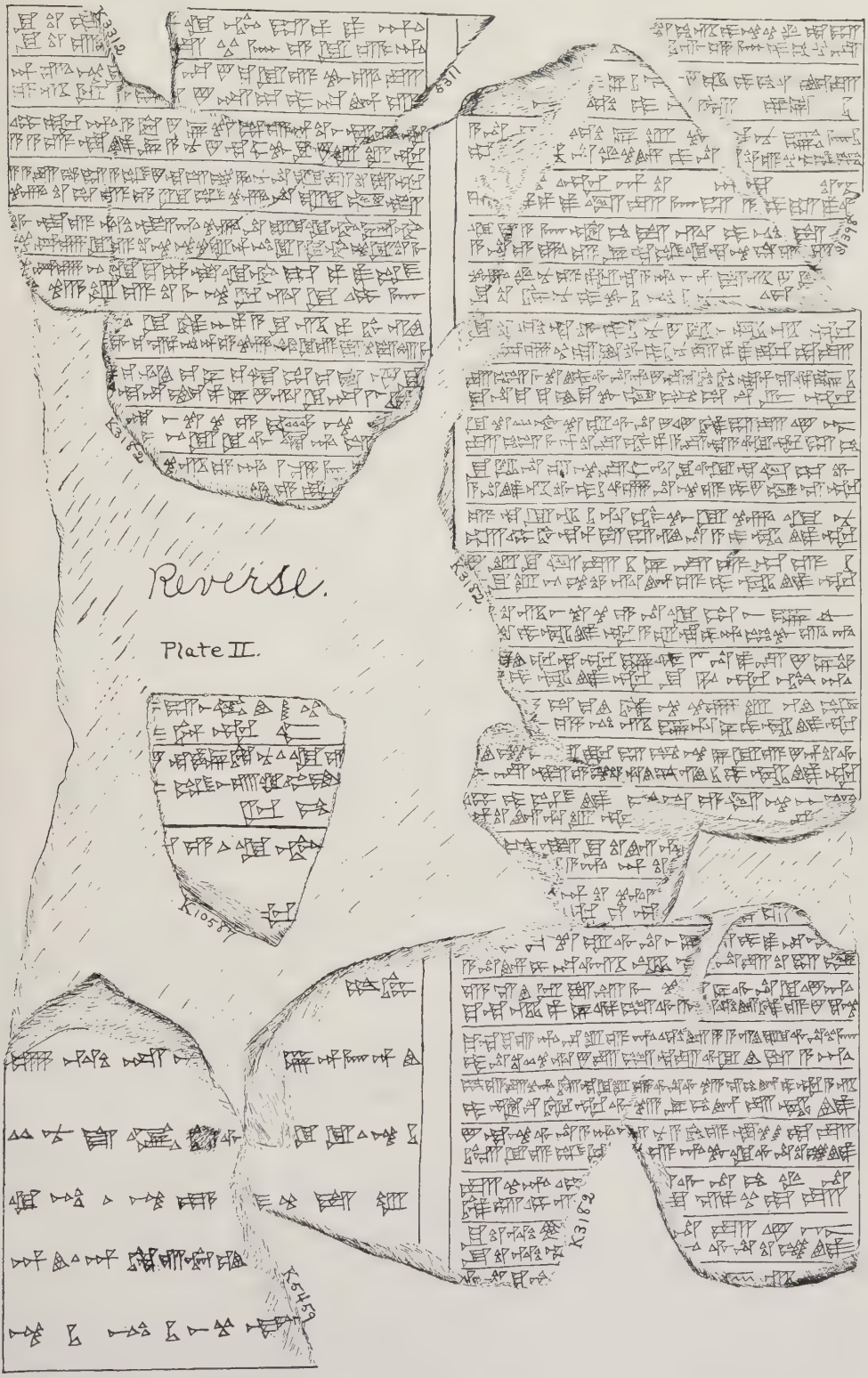
K3187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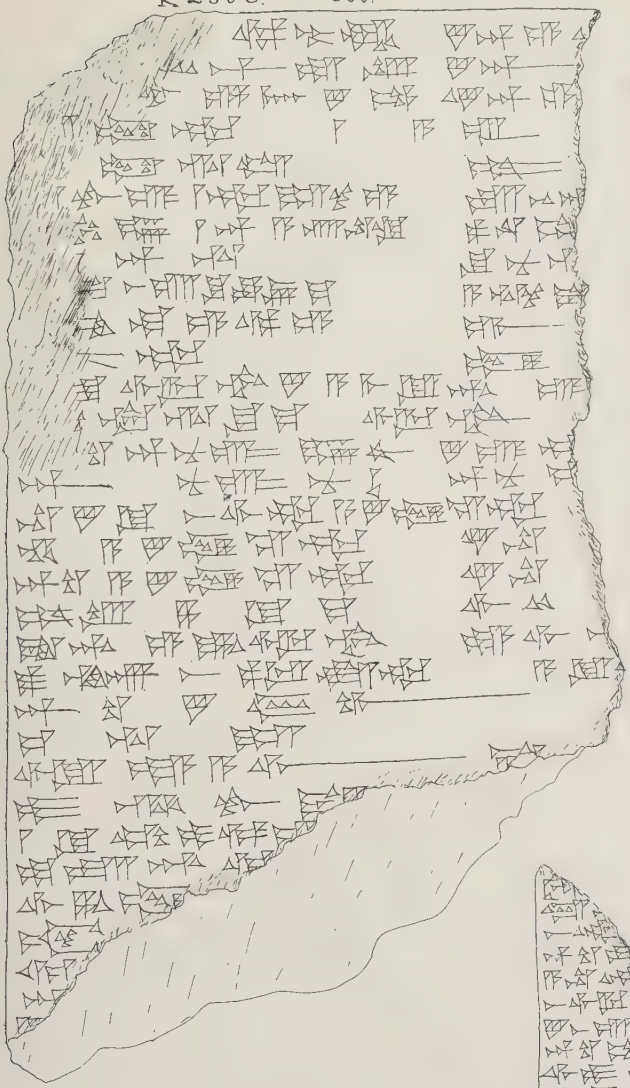


K 2380. Rev.

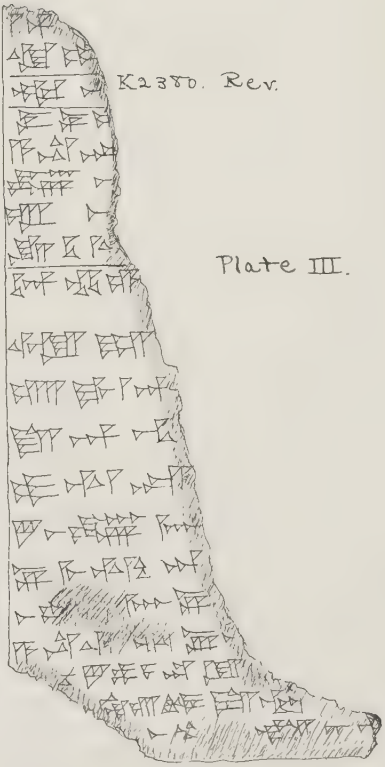
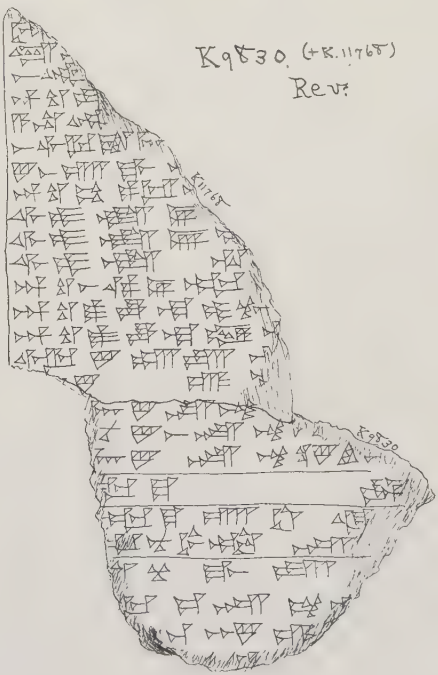


Plate III.

K 9830. (+K. 11765)
Rev.



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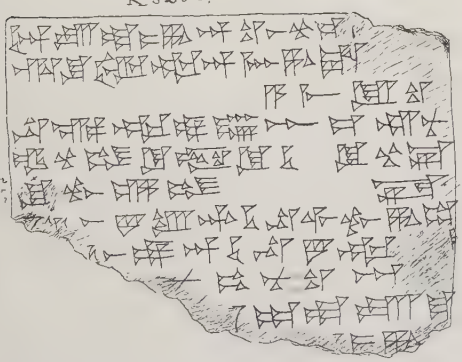

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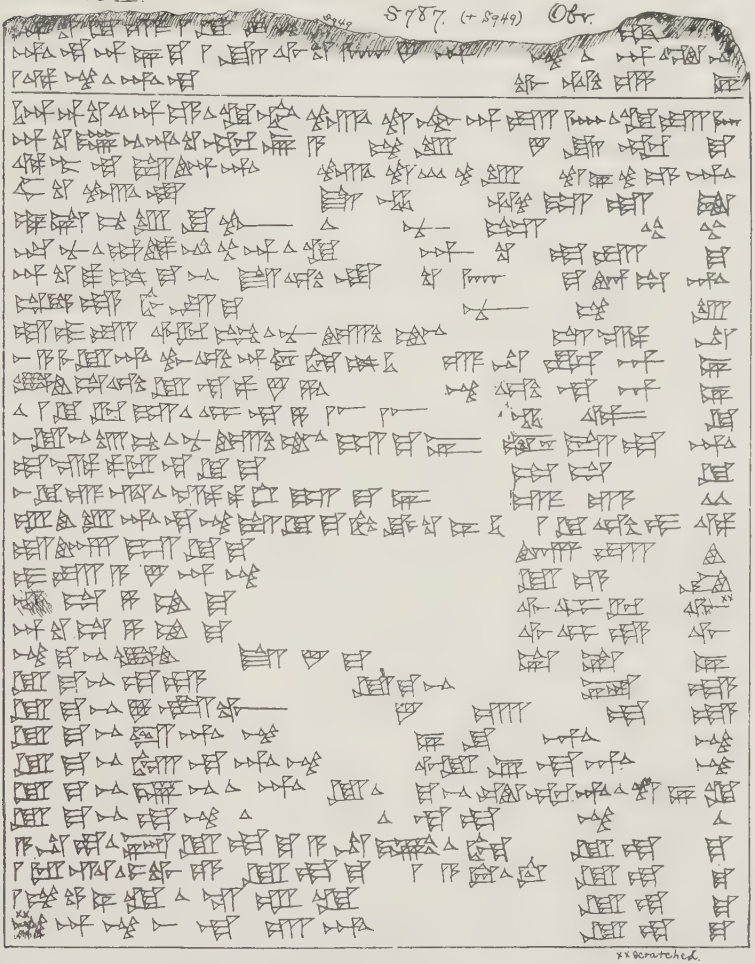

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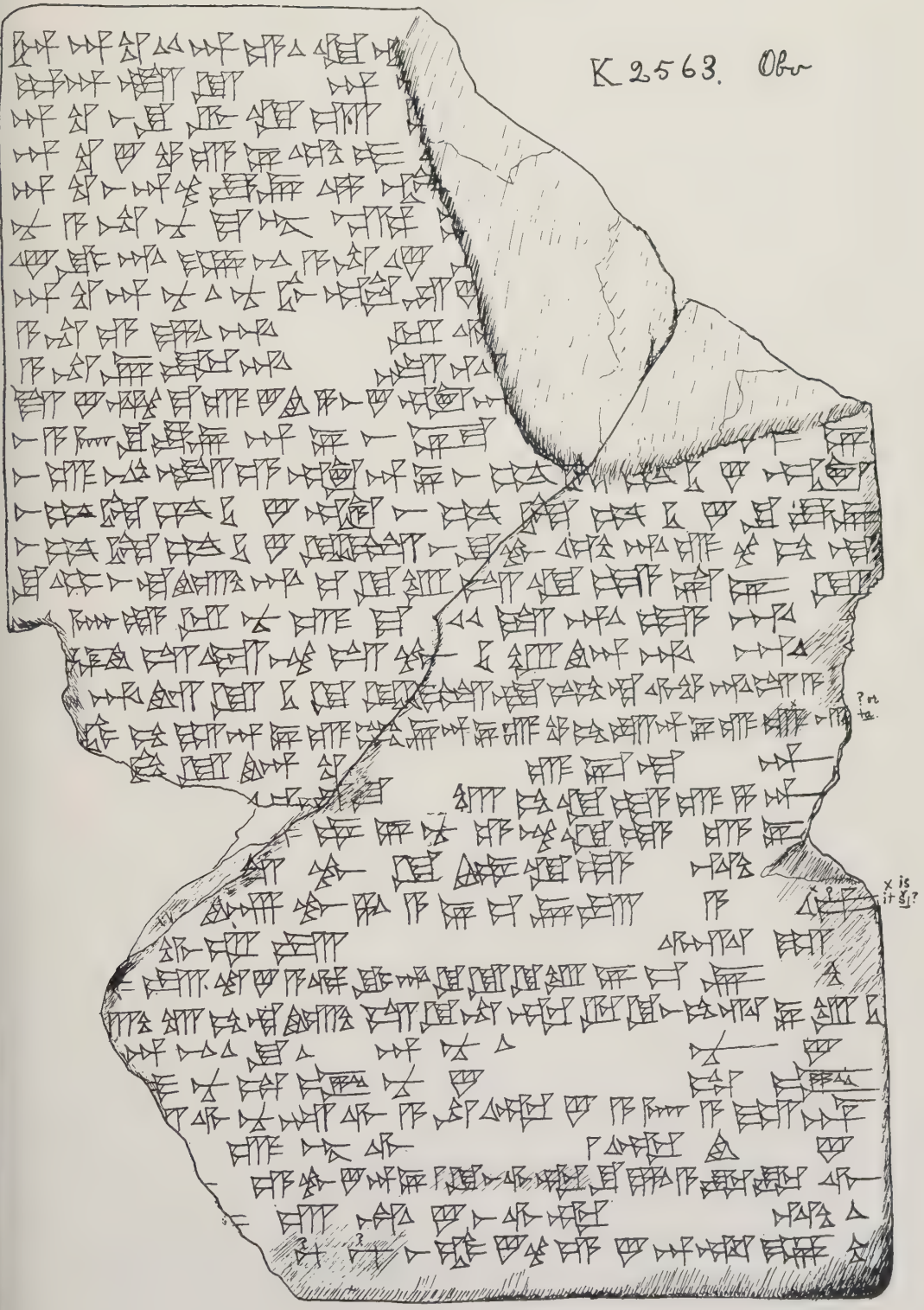
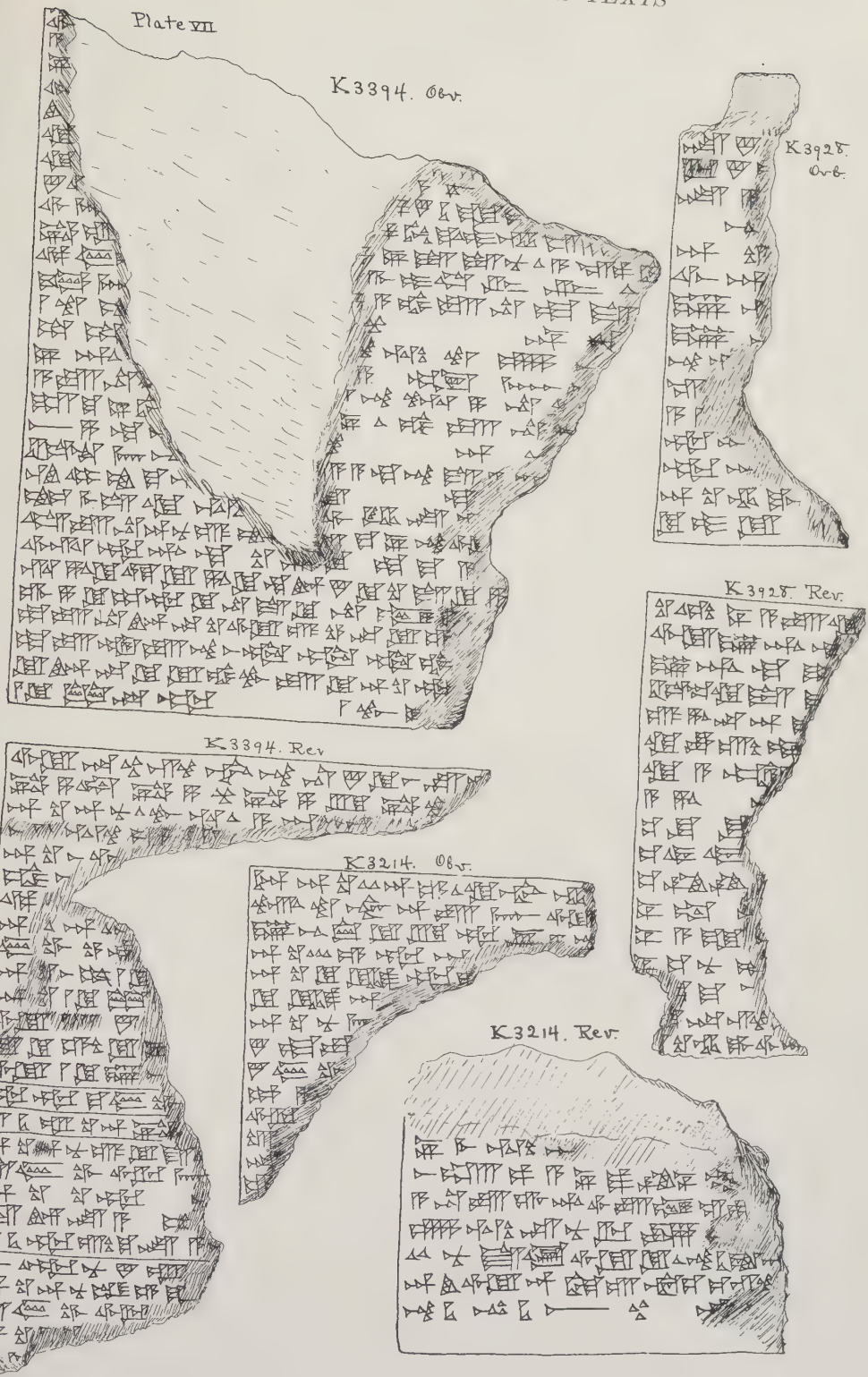


Plate VII.

Plate VII



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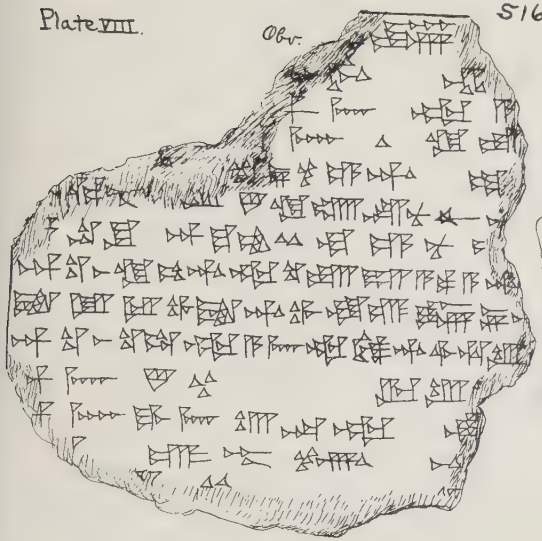
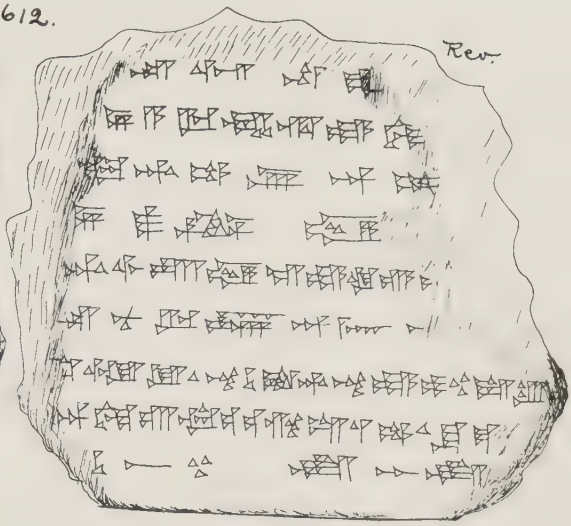


51612.

Rev.



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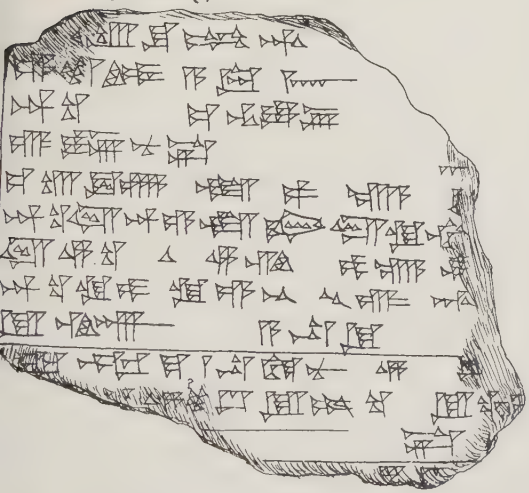

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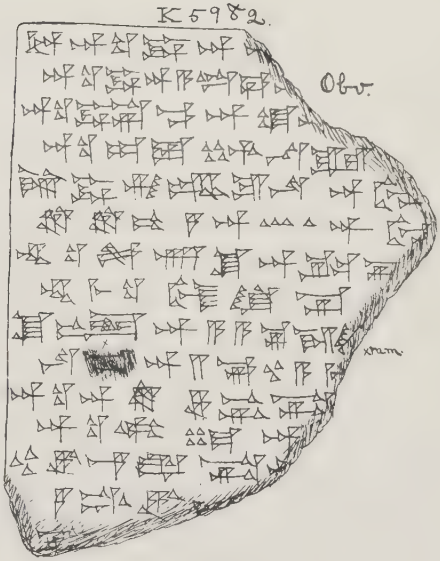
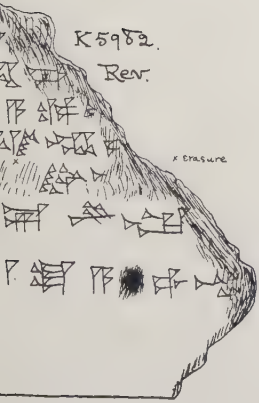
Obv.



K 5982.

Rev.

× erasure



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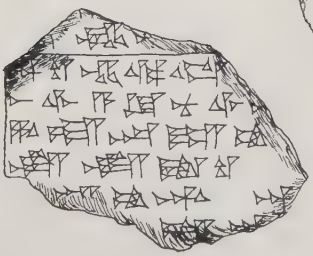

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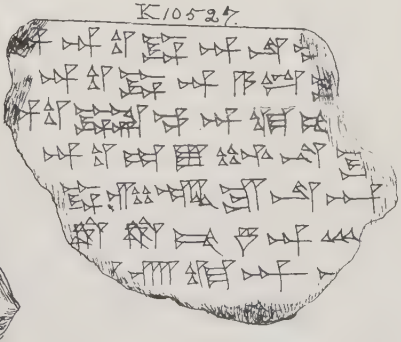

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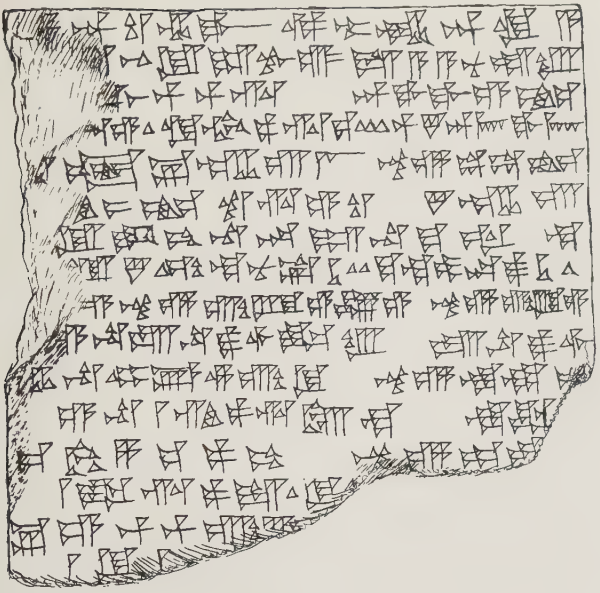
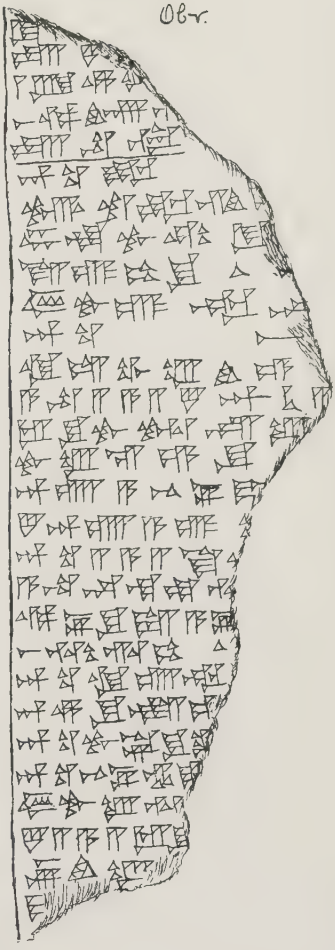
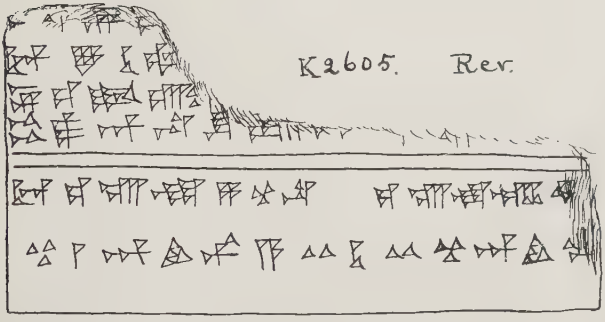


K2565.

Obv.

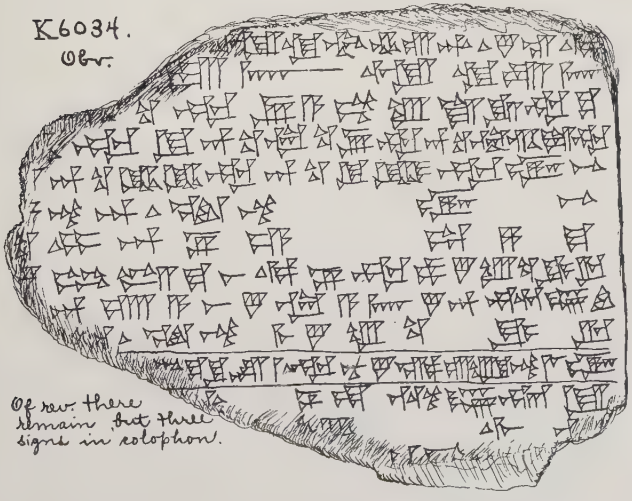


K2605. Rev.



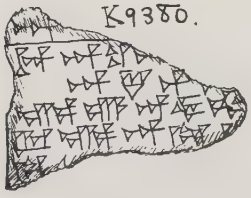
K6034.

Obv.



Of rev. there remain but three signs in colophon.

K9380.



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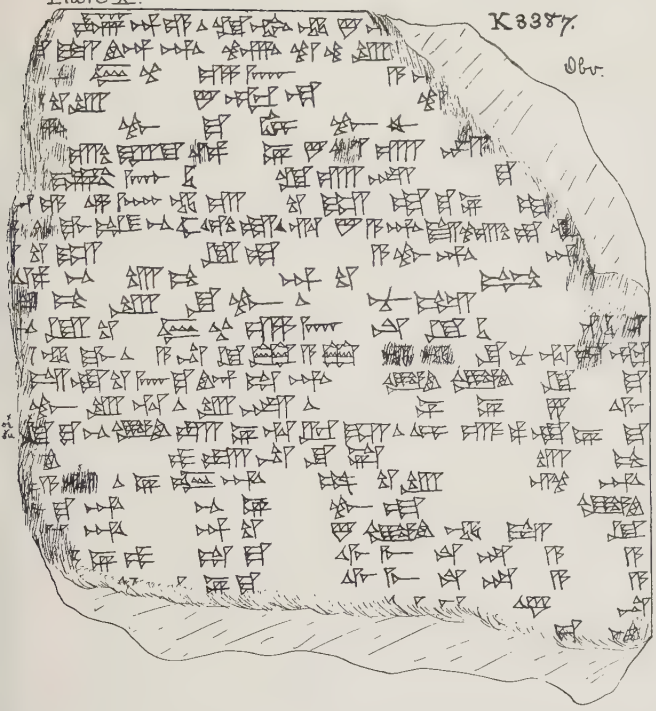

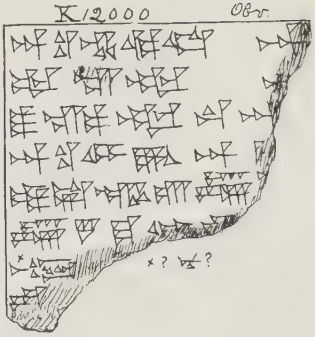

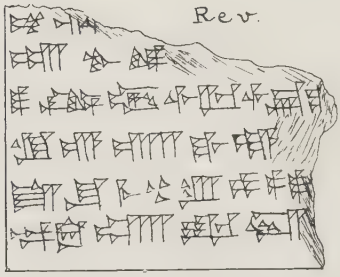

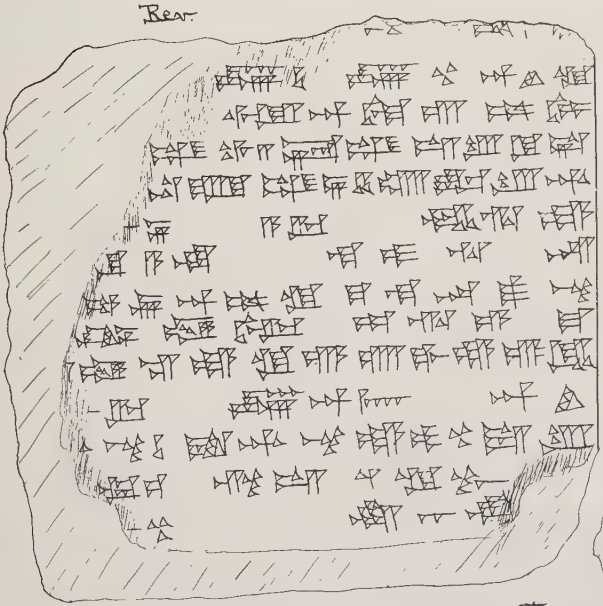

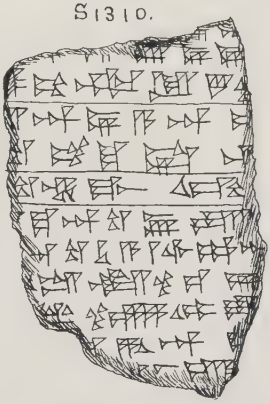

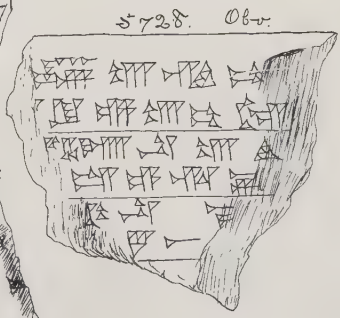

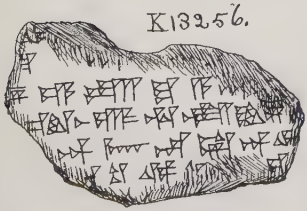

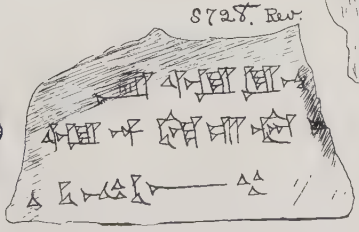

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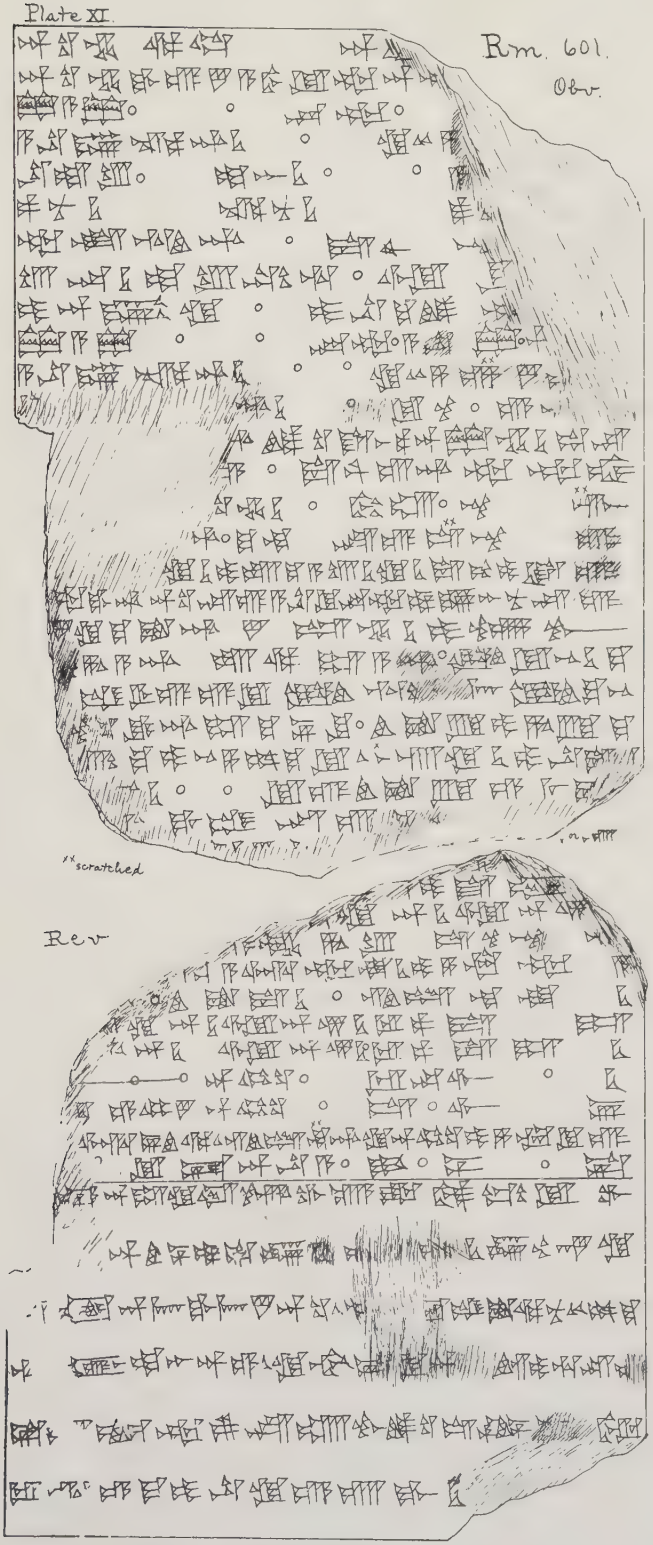

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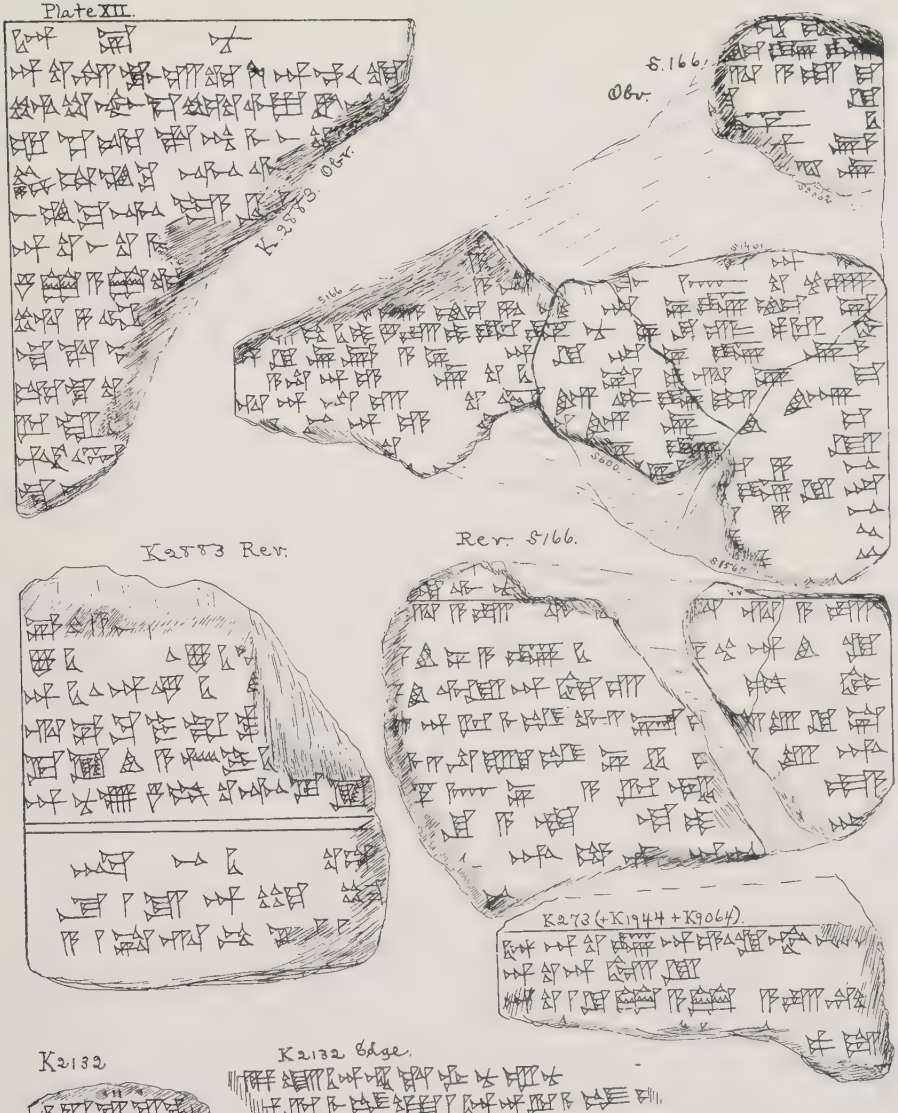
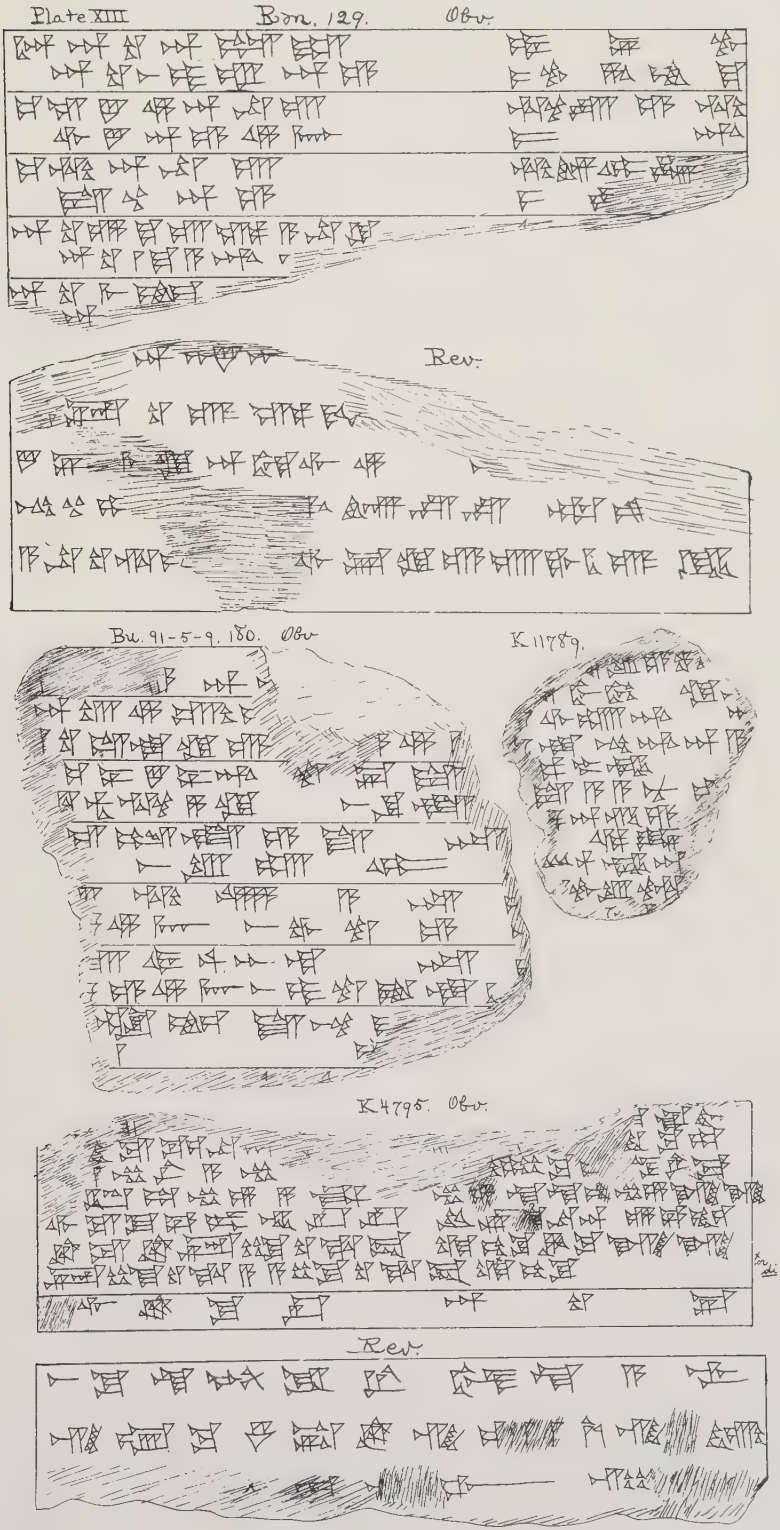

S.166.
Obv.
Obv.
K 2373.
S166
S600.
K2133 Rev.
Rev. S166.
K273 (+K1944 +K9064).
K2132
K2132 Edge.

Plate XIII



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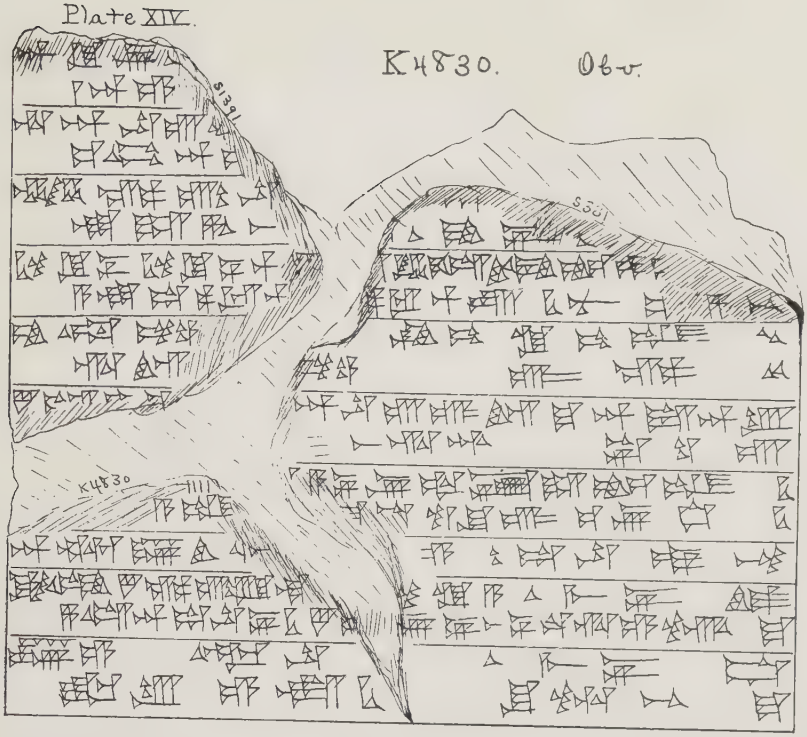
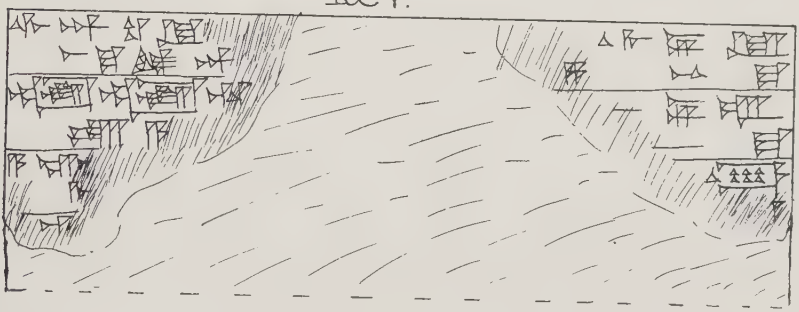


Rev.



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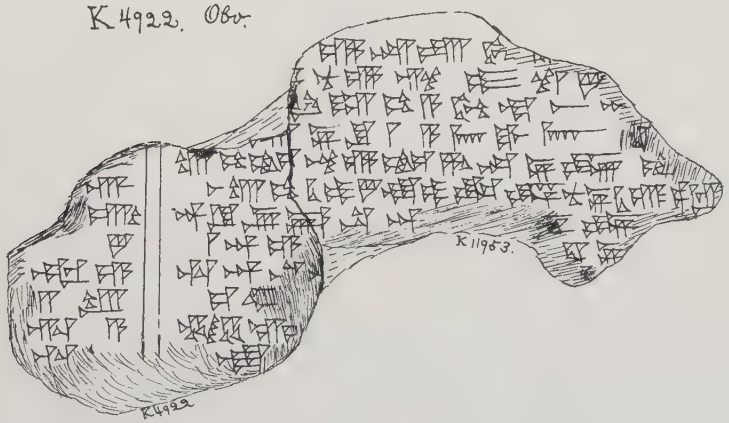

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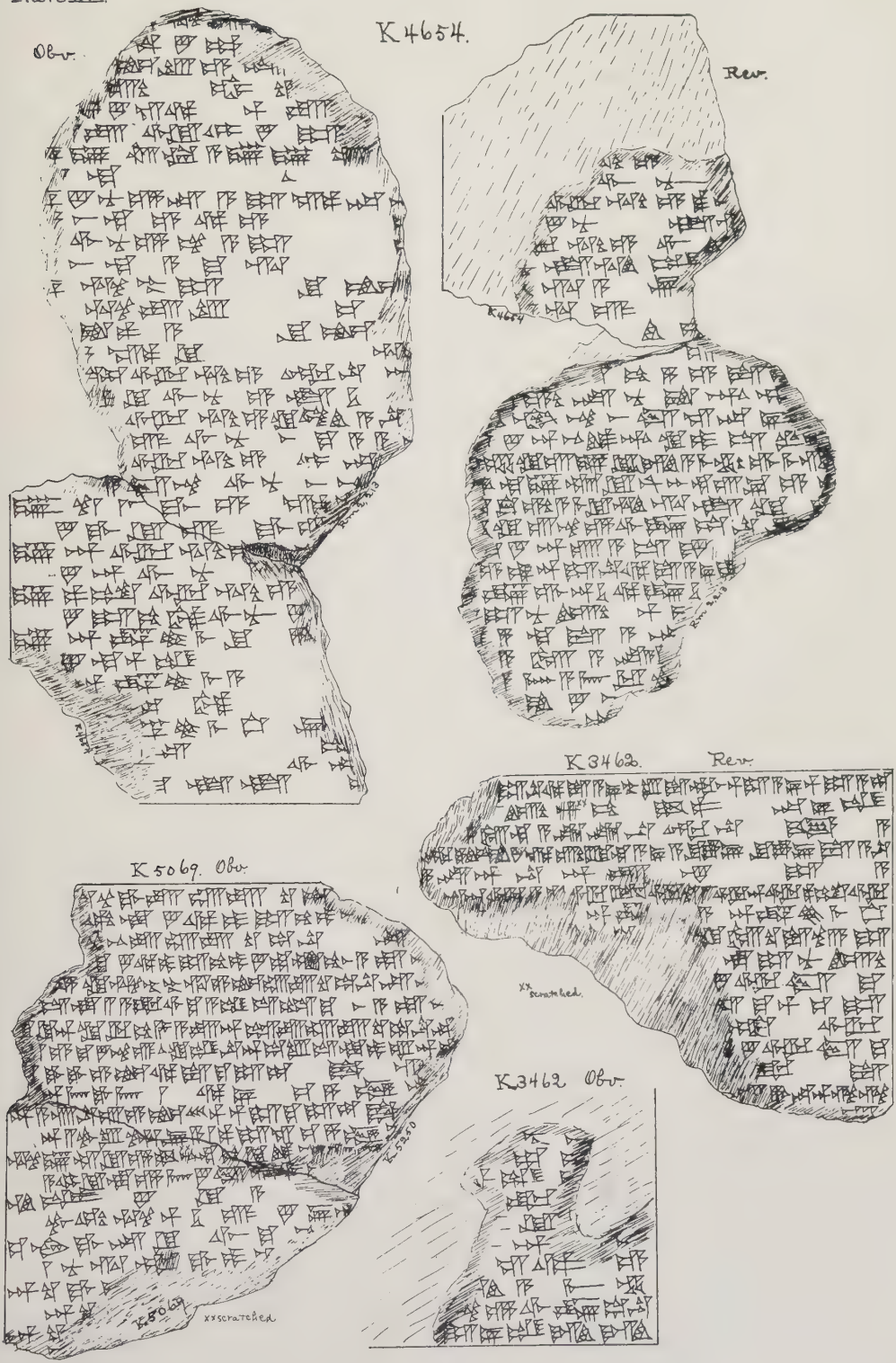
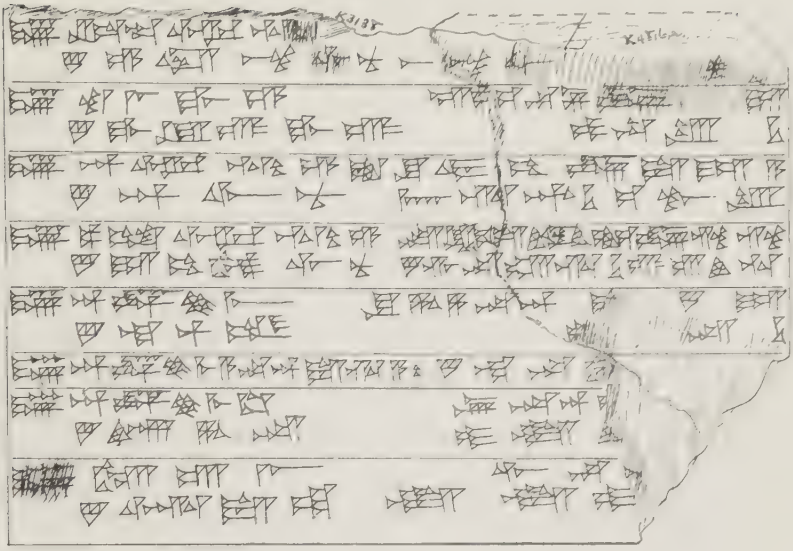

K 4654.
Obv.
Rev.
K 3462.
Rev.
xx scratched.
K 5069. Obv.
K 3462. Obv.
xx scratched.

Plate XVI. K 3138. Obv.



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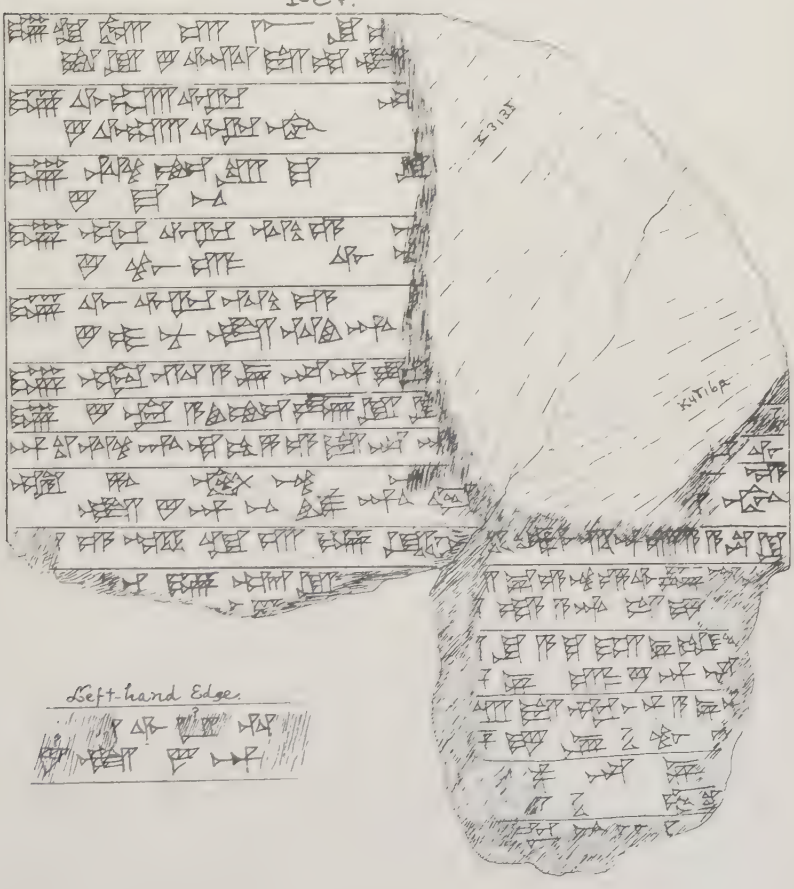
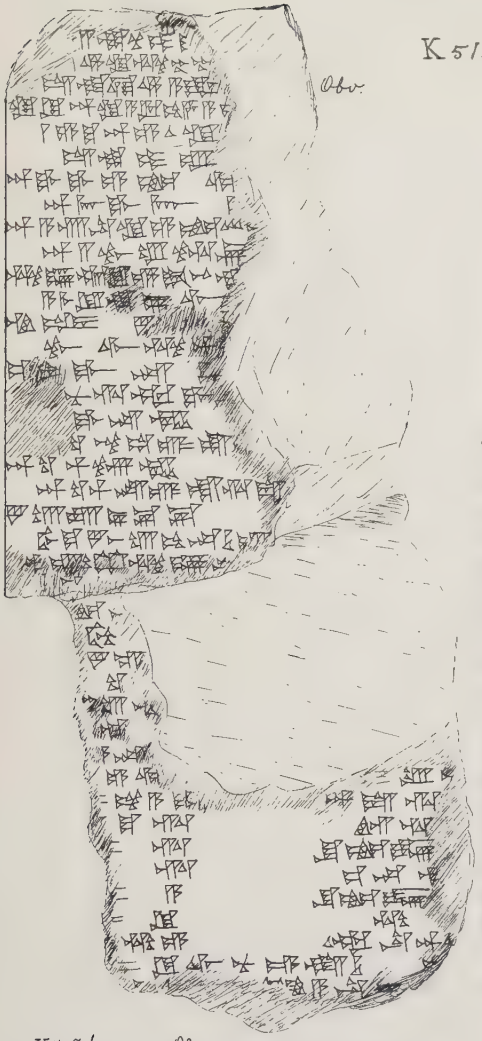


Left-hand Edge.

Plate XVII

K 5135.

Obv.



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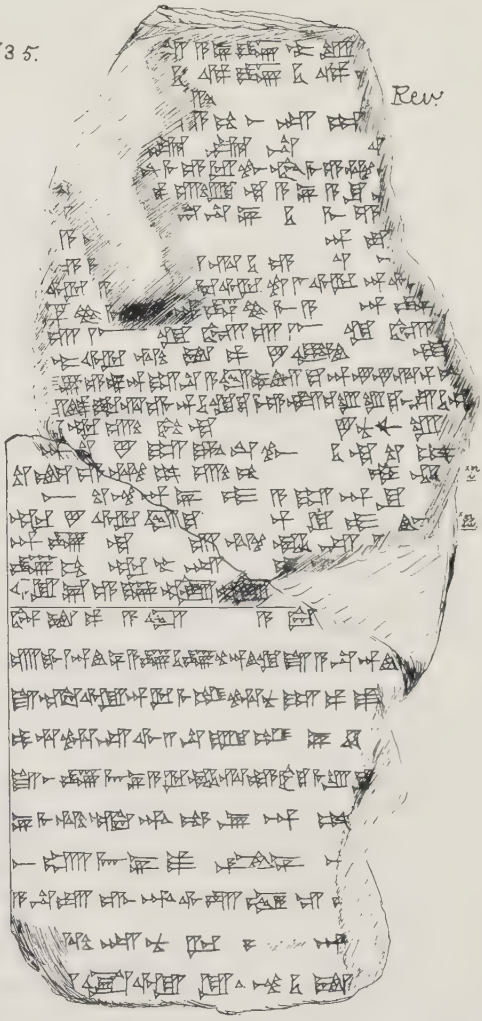

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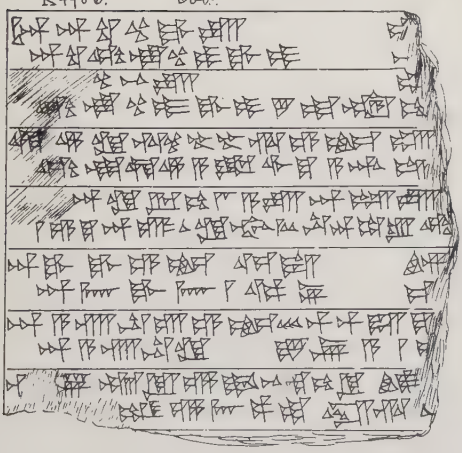
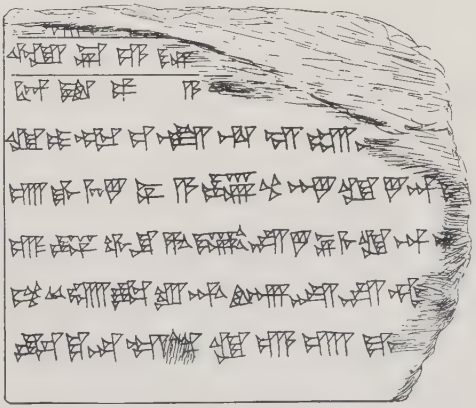


Rev.



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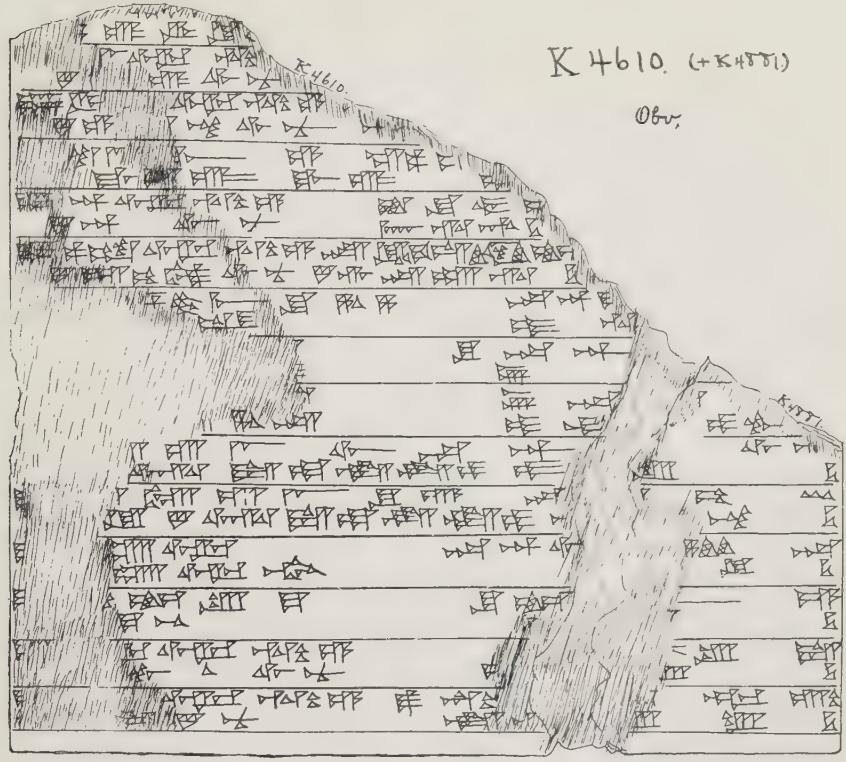

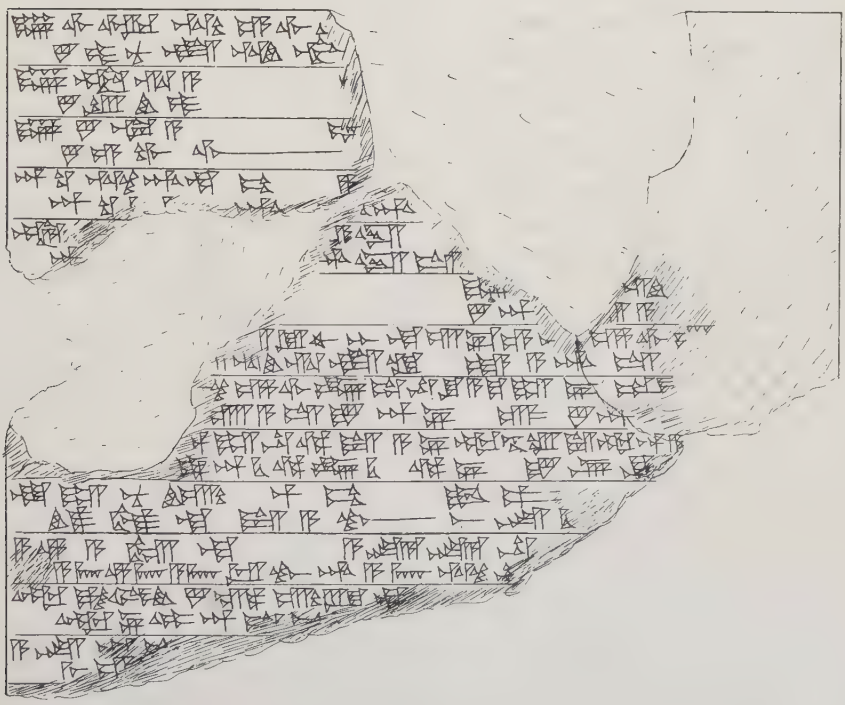

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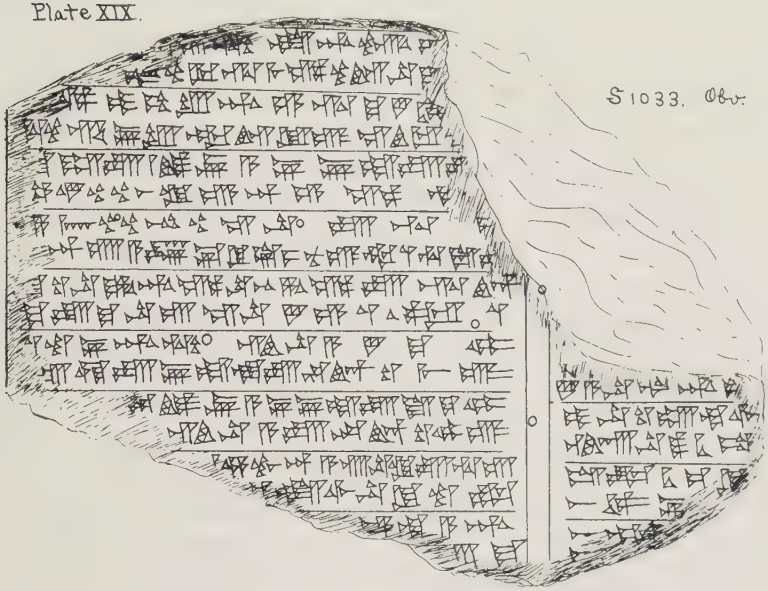

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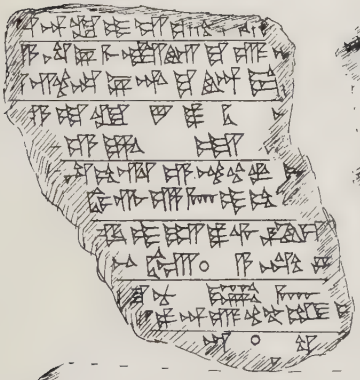
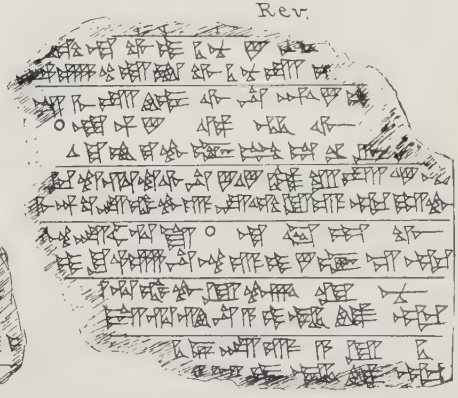


83-1-18, 472. Obv.



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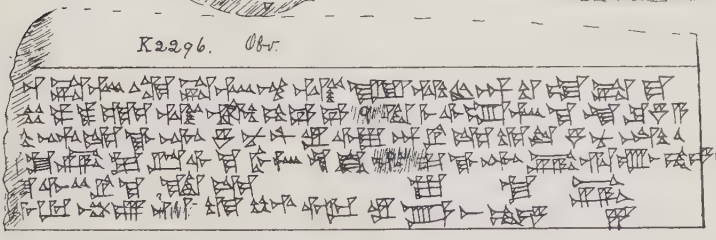

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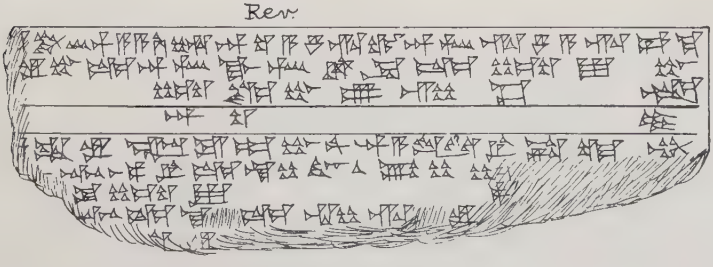
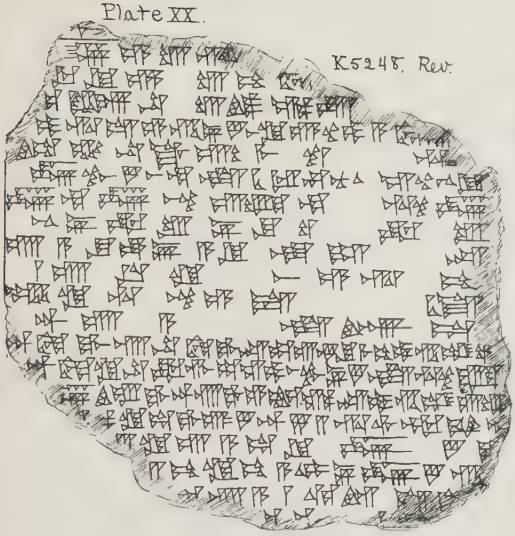


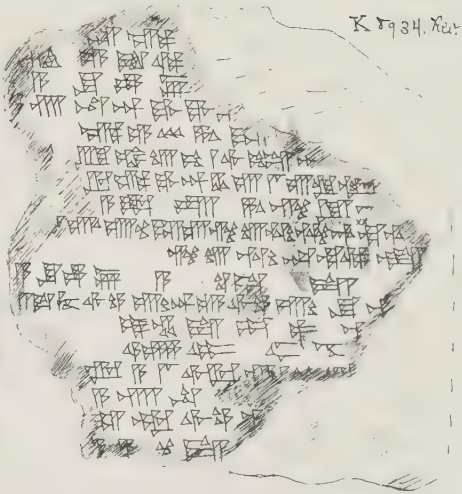
Rev.

Plate XX.

K 5245. Rev.



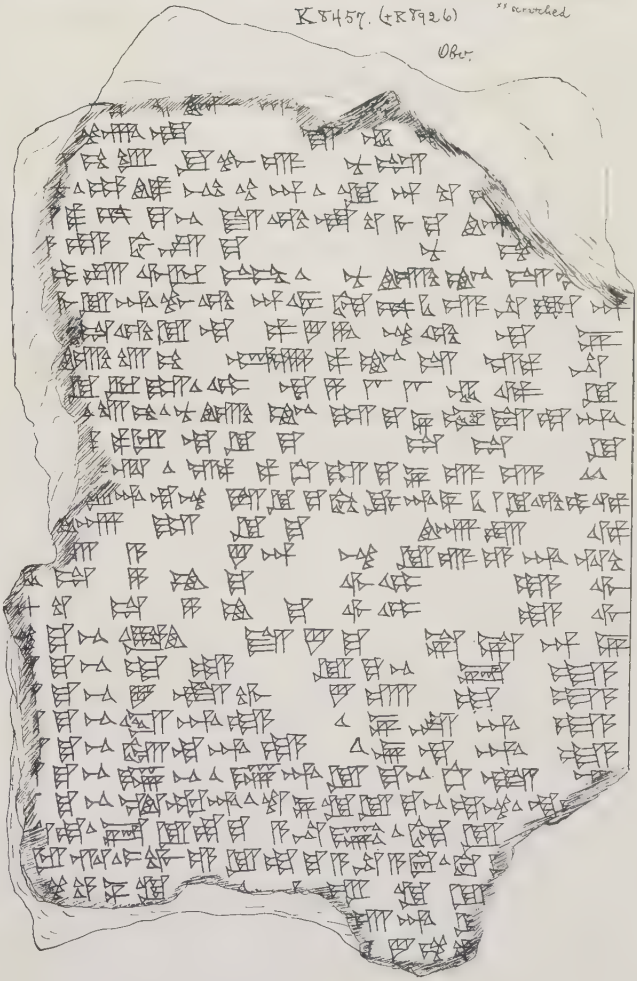
K 8934. Rev.



K 8457. (+K 8926)

"scorched

Obv.



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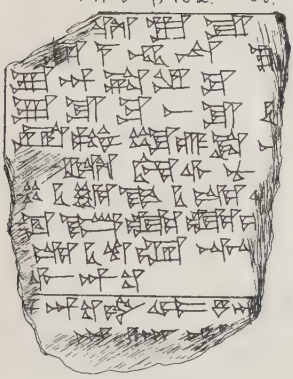
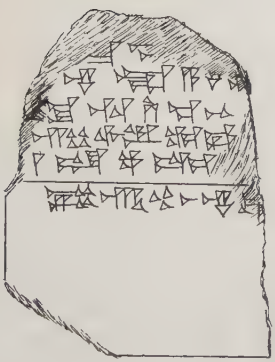


Rev.



VITA.

I, Clifton Daggett Gray, was born in Somerville, Mass., on the 27th day of July, 1874. I prepared for college at the Somerville High School, from which I was graduated in 1893, and entered Harvard University the same year. I began my Semitic studies during my Junior year, and worked for two years under the direction of Professors C. H. Toy, D. G. Lyon, and Dr. George Reisner. I received the degree of A.B., with Final Honors in Semitics, in 1897, and the degree of A.M. in 1898. In 1899 I received the degree of B.D. from The Newton Theological Institution, where for two years I had continued my biblical studies under Professors Charles Rufus Brown and Rush Rhees. On June 28, 1899, I was ordained to the ministry of the Baptist denomination.

In the summer quarter of 1899 I came to the University of Chicago, as Fellow in the Department of Semitic Languages and Literatures, and have since attended lectures under President William R. Harper, Professors George Adam Smith, George S. Goodspeed, and Robert Francis Harper. From July 1 to December 1, 1900, I studied in the British Museum, copying and collating the texts that are here published.

To all of my teachers, at Harvard, at Newton, and at Chicago, I gratefully acknowledge my indebtedness.